

THE PARÆNESE

or admonition of Io.

Coluille (laitly returnit

to the Catholique Ro-

mane Religion in vvhilk

he vas baptisit and

brocht vp till he had

full 14. years of age) vn-

to his cuntrey men.

*The contentes of this treatise
is to be found after the
Epistles.*



AT PARIS,

In the Typographie of Stephanus

Prenosteau in S. lo. de Lateran.

besyde the College of

Cambrey.

1602.

THE PARABLE
of Ioh.
of the daily remembrance

Hieremie 6.

Thou sayst the lord stand vpon the hie waye and
ask in the ancient streates whilk is the good waye, and
walk therein and you shal fynd refreshing vnto your
soules.

Proverb. 22.

Transgres not the auld termes whilk thy fathers
haue sett.

2. Thessal. 2.

Stand and hold the traditions whilk you haue ler-
nit either by my sermon or my epistle.

1. Corint. 11.

I loue you that in all thingis you remeber on me
holding my preceptes as I haue by tradition geuin them
vnto you.

Rom. 16.

I besech you (my brething) to mark thā yat bring
in dissensionis and skandres differing from the do-
ctryn yat you haue lernit, and to declin from them.

1. Corinth. 14.

Hes the word of God procedit from you, or hes it
cum among you only.





TO MY DEARLY
belouit brethring the Mini-
stres of Scotland.

ALBEIT (my dearly
belouit) the repre-
hensions or admo-
nitiōs of our freinds
be à thousand fold
more frutfull and neidfull nor the
flattry of foes (according to yat of
Cicero vhar he sayis yat the Medi-
cin doth profit most whilk causit gretest
smart, and of yat of Solomon vhar it
is said yat the wounds of à freind be bet-
ter nor the kisses of ane enemmie) yit
daylie experience doth tech vs no

Proverb. 27.

thing to be more facheux and vn-
acceptabill specially when ve ad-
monif our freinds to renūce fuch
vices as be turnit in habituds and
to degrad thair self of fuch digni-
tie as in thair opinion thai can not
veill depone without oppin discre-
dit. Vharof thair be so many po-
pular exemples boyth in hiftoreis
holy and prophane as I need not
repeat any of tham namly vnto
you whom I knou so veill verfit in
fuch lecture. For this cause did the
Comique Poet fay. *Obsequium ami-
cos, veritas odium parit*: For this cau-
se both *Elia* and *Michea* fpeking the
piking veritie var *vnuelcum* and the
400. fals Prophets pronouncing plesant
lyes var acceptabill vnto *Achab*, and
for this same cause did the obstinat *Is-
raëlites* in the dayis of *Efayas* fay to
the fears fee not and to thair *vachmen*

hear not vissing that Prophets rather
to speke plaasibill errors nor vnpleasane
verities. Bot as in the corporall in-
firmities of my freind nether sould
his seiknes stay me still to hold
him my freind, nor hinder me to
help him to my pouer howsoeuer
by force of his fuer he be trans-
ported and scheu him self vnwil-
ling to vse my assistance: euen so
(my veilbelouit) seing boyth you
and tham yat you lead so dangeru-
rully diseasit and almost ouergo-
ne vith a mortall malady of the
mynd. I can not abstene to haue
compassion of your misery the re-
ther for yat I persaue your disease
accompaueit vith the verie Sintōs
of diseases yat be incurabill in yat
the same being insensibill you
hold opiniō yat you haue no need
of Medicin or admonition, lyik

Sopho. 30.

unto yat prouoking citie mentionat in
Sophonia yat vould resaeue no instructiō,
and lyik unto the man mentionat in the
28. of the Prouerbs vho chusit vnto
himself à vay vhillk seamit ryght yit
the end tharof ledit to damnation. For
this cause housoeuer you lyik or
mislyik of my louing affection I
vill not spair to present and per-
form all lefull offices of kynd-
nes lying in my pouer vharun-
to being oblist boyth by the lau
of God and nature if I suld faill
thairin I suld proue rether ane stif-
hartit stoik nor à tēderhartit Chri-
stiā, seing sum of you be my kins-
men, sum my alliance and ould ac-
quentāce, all my cuntreymen and
ve all born subiects to one soue-
rane lord the ornaméts of our age
ād as sayit Malachy. *Ve haue bot one
God to our father vho hes created vs*

Malach. 2.

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all, whayfor then suld eury one of vs
dispyse his brother. he we not comman-
dis eury one of vs to beare aue vthers
burthing doing no thing (as sayis the sa-
me Apostle in aue vther place) by con-
tension or for vane gloir bot in all hu-
milite eury one esteeming his fellowbro-
ther better nor him self. O what no-
table aduyfes vpon this subiect of
mutuall loue and charitie hes this
holy Apostle left vnto vs in many
places of his diuync Epistles nam-
lie in the 1. Cor. 13. saying yat without
this charitie, sayth and hoip and all v-
ther Christian vertus be no thing at all
and yat by this Christian dilection the
hoill lau is fulfillit whilk lau cōsistit alla-
nerly in Loning our gratius God aboue
all and our nychtore as our self: in pla-
ce varof sayis the sayd Apostle in aue
vther place if we fall mutually byis brab-
bill, and vragill one vith aue vther we

fall at leuch bot consum one ane vther.
O what suet harmony is amang
the Prophets, Euangellistes and A-
postles speking vpon this purpos
the Royall Prophet saying. O how
Good and plesand is it to se brethring
duell togidde in unitie. Sanct Peter
and Sanct Io. saying yat without loue
and charitie ye can not be esteemid the
childring of God and not only thai
bot Cryst hym self saying in one
place yat he geuit vs command not on-
ly to loue one ane vther bot euin to
loue our enemies, for God is not the God
of dissension bot of peace, and as Solomō
sayis in the 12. of his Proverbs it is bot
the lippes of the folish yat mellis with
stryf and whose mouth pronoquis vnto
chydling. Yea this Christian charitie
hes bene of such pryce amang the
said Apostles yat albeit Sanct Paul
to. tit. 3. commandit to flee from ane
Heretique

Heretique after one or tuo admonitiōs
yit the same Apostle interpreting him
self in the 2. Thessall. 3. vissit vs not to
hold tham for our enemies yat will not
obey his Epistle bot to reprehend tham
as our brethring : Yea in one vther
place he is so transported with af-
fection vnto his brethring after
the flesh tho thai ver bot infidells
yat for thair saluation he affirmit he
culd viss him self ane anathem or cur-
sing from Cryst. Rom. 9.

To this purpos ane holy man
interpreting this passage of Sanct
Paul. Let him yat standit tak head
he fall not. doth exhort vs so che-
ritably and fauorably to interpret
the actions of our brethring yat
fynding tham fall ve suld extend
our ingyne to the vttermoſt to
fynd out arguments hou to excuse
thair errors, alleging yat sum gret

tentation had surprisit tham and
yat if ve had bene in thair place ve
had fallin more fearfully: for vhill
cause ve suld rether serch out mat-
ter to thank God yat ve haue not
bene so tempted nor to dispyis
him yat hes fallin into tentation:
For treu charitie hes no indigna-
tion, bot much commiseration:
and tharfor in the 6. to the Galats
is said. *My brethring if à man be sur-
prisit with à falt you yat be spirituall
restor him by the spreit of mansuetud
and tak head yat you your self be not
tempted.*

Then it is not the part of à pe-
ceabill hartit Chrtistian bot of one
yat isto partiall and passionat
incōtinent to obiekt agans vthers
yat be not of thair opiniō in mat-
ters of religion theis passages of
holy scriptur quoted agans the

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hair. Tho it var thy brother child or
vyf let not thy Ee spair tham : Salute
tham not for in saluting tham you art
maid participant af thair euill doing:
let tham be vnto the as Etniques and
publicans, and cast not the bread of chil-
dring vnto dogs. For à particular per-
son or à particular numbre sepa-
rating thair self from the hoill bo-
dy and presuming to apply theis
passages agans the said vniuersall
body (as I my self once did agans
the Catholiques Romane) is to be
cstemit so doing as iniurius and
impertinent as vas Achab impu-
ting vnto Elias the trubling of Is-
raell, or the debauschit vyfe of Pu-
tifer àd falseldars accusing Ioseph
àd Susanna of adultery, or Sedecia
the sone of Canaana pusching
vyth his phantastique hornes of
Irin agans the the inuincibill veri-

Denter. 13.

2. Epist. S. Io.

Math. 13.

Math. 15.

Marc. 7.

tie pronúcit by the mouth of Micheas.

Beccaus Moyſes ſpekit expreſſie in the place forſaid agans thá yat vould lead vs to ſerue ſtráge Godds, Sauct Iohne expreſſie agans tham yat tech ane doctrin cōtrar to his and Sanct Matheu expreſſie agans thá yat vill not obey the church:

Bot Catholiques Romane lead you not to ſerue or follou any vther God bot the God of Moyſes qui in principio creauit calum & terram: thai thech you no vther doctrin bot yat of Sanct Iohn, to wit: *In principio erat Verbum & verbum erat apud Deum, & Deus erat Verbum*: thai viſſ you not to diſobey the church bot day and nicht thai exhort you to obey hir voyce. So the ſaid paſſages be moſt fooliſhly vſit agans Catholiques Romane vhillk agknouleg no vther

god bot the god of moyſes, nor no
vther doctrin bot yat of S. Iohn,
nor can not abyid yat any ſuld
diſobey the church as the ſaid moy
ſes, Sanct Iohn and holy Euangell
hes commandit in the places for-
ſaid.

It is treu in dead yat the church
hauing the pouet to bynd and
loofs, to collect and cutt of, ſche
may iuſtly vhenas any of hir mē-
bres becum incorrigibill ſned thā
of as inutill: Bot you or I to vſurp
yat pouer aboue hir it var bot the
part of à Mrriam agans Moyſes
and of à Cham going about to
vncouer the ſchame of his father:
It becummit vs rether to pyik out
all paſſages yat may perſuad vs ūto
Chriſtian compaſſiō and mutuall
charitie, knouing yat euin verey
dogs be permitted to gather of

the crommes yat fall from thair
masters tabill and yat Cryft Iesus
him self disdanit not the cump-
ny of Phariseis, Publicans and In-
fidells: that he sittit in the heuins
and ranit vpon the vniust as veill
as on the iust, and yat he did once
descend from heauin to cuir the
seik and to saue the vniust com-
manding vs not only to loue our
freinds bot euin our foes after
his auin exemple vho did pray,
pardon and suffer for his enemies
according to yat of Sanct Ma-
theu. *Ego autem dico vobis, dili-
ge inimicos vestros, benefacite his qui
oderunt vos & orate pro persequentibus
vos, ut sitis filij patris vestri qui in
calis est, qui Solem suū oriri facit super
iustos & iniustos.*

By verteu of theiſ cōſideratiōs
(veill belouit) I am ſtill reſoluit to

loue you housoeuer you mislyik
of me, yea suppose you suld discry
me to the hoill world and vifs all
men dishant my cumpany as the
Ieuis did vnto the Samaritāns: yit
I fall not ceasse to my pouerlyik
the Euāgelique Samaritan to poor
such oyill and vyne as I haue in to
your wounds seiking aluay your
conuersion housoeuer you be de-
liberat to vork my confusion, and
in one vord except you cut out
my tounge and hak of my handes
I fall neuer spair to spek, vrit and
vork by all meanis in season and
out of season to reduce you vnto
the ryght vay from vhillk you hane
so dangerusly strayit causing the
ignorants so vith you to stray and
grou opiniastre in thair ignorāce
yat vithout tymlic repentāce you
be in danger one day (vhilk I pray

God fall not out) to hear that
fearfull threatning of the Euan-
gell: *V*o be vnto you yat shoot vp the
kingdom of heauins ad nether vill your
self entre nor suffer tham to entre yat
vold.

Bot to th' end yat on th' one part
I presum not to spek any rthing in
this matter (vhilk tuichis the high-
est point of all to vit our saluatiō)
vithout Good ground, and on the
vther part yat my incredibill cō-
passion vpon my dearly belouit cū-
treymē (my flesch and blood, mo-
re pretieux vnto me as the lord
knouit nor becūmit me to spek)
may appeir more by my vork nor
vords, I haue presented vnto tham
à litill exhortation vharby thai
may clearlie see hou to direct thair
cours in this vildirnes or varietie
of manifold religions vhilk vi-
thin this

thin this 80. years as ane turbulent
inundatiō and speat vatter hes pi-
tifully ouerrun the vyneyard of
the church : aduysing thame in
theis spirituall incurfions and de-
predations of thair faulles inui-
ronit vith so many contrarius and
crafty seducturs to vse the self sa-
me remeid whilk ordinarily all mē
do for auoyding temporall irru-
ptions of thair temporall enemis.
For vhat fodgeor var he neuer so
hardy and assurit nedit not Prin-
cipally and specially by sum spe-
ciall signes to knou the colors of
his cumpany and place of the ca-
stell or fort vharunto he suld flee
finding him self reducit vnto any
necessitie, vharof if he chāse to be
ignorāt he may as veill fall vpō the
troupes ād intrāchmēts of his foes
as of his freinds, cui so vndoutedly

*Deuter. 4.
Marc. 13.
Luc 17.
Math. 24.*

to discern the displicyit enseigne,
the eminent citadell and propu-
gnacle of the treu church by hir
treu colors, situation and signes
from the sinagog of Satan and all
Hereticall churchis I haue vith all
Christian loue and humilitie writ-
tin vnto tham à small treatise not
as à seducteur by sueit vords to
drau thame to my opinion bot as
à seruand of God to reduce thame
to the ryght vay from whence by
your direction thai haue ignorāt-
ly strait: *For thai be only seducteurs
yat vould drau men to follou strange
Gods vissing us to seik Cryst Iesus in
the vildirnes and in priuat corners heir
and thair and not vithin the glorius ra-
bernacle of his church situat vpon the
top of à montane.* Such priuat mo-
nopolls and dangerus distractions
alltogidder I abhor vissing vith

Sanct Peter all my cuntreymen to
benar with such lying masters as bring
it in sectis of sedition and perdition,
and with Sanct Io. I hartly exhort
tham not to giue credit vnto eury speite
bot to try weill if thai be of God. Whilk
tryall can not be had bot vithin
the ark of the church more nor in
the generall deluge any fautie
culd be found bot vithin the ark
of Noah.

Nether go I about thus poin-
ting out the rycht vay, as your ene-
mie to sau zizanie vithin your
feild vhillas you be a sleap, bot as
your freind I present befor you
what seid I haue to sau vissing you
to turn ouer and try the same
whilk if vithout partiall or preoc-
cupat iugment it fall pleas you to
do, you shall nether fynd my do-
ctrin to be zizanie bot yours nor

thā to be your feild bot the feild
of other husband men who haue
the Iust location tharof by attētik
euidents boyth of doctrin and li-
neall descent deryuit from th' A-
postles and Apostolique men who
had th' only pouer to locat and
substitut vthers in thair place: V-
heras you of your recent vsurpa-
tion can produce no testimony
bot your auin tuiching your do-
ctrin, hauīg no testimony or pro-
bation at all for your allegit lau-
full descent as in the 74. page of
this Parænese treating of your vo-
cation I haue prouin at lenth by
peremptory arguments, adding in
this place by the vay this much
more nor I haue said in the forsaide
page 74. Yat albeit you culd pro-
duce (as you can not) sum eident
of ancient possession in the person

of any one yat hes heirt of for in all
points techit the self same doctrin
yat you nou do, yit you haue so
morgagit and marrit the patrimo-
ny pretendit grantit vnto you by
the Apostles your pretendit dona-
tors, by your partiall glosses ad in-
terpretations vsing and vittering
thair vrittes vnto the world with
no les confidence nor if you allo-
ne (of all yat euer ves befor you,
presentlie is, or yat heirefter shall
be) had found out thair treu sens
and meaning, and heiruythall you
haue so long lyin out vnseruit or
retourit (to vit a 1500. year ad mo-
re) yat as in the former by verteu
of your Propusio so in the other
by such manifold nonentrees you
haue lost all titill ad clame yat you
can iustlie pretend.

For whilk cause hauing on my

thā to be your feild bot the feild
of other husband men who haue
the Iust location tharof by attētik
euidents boyth of doctrin and li-
neall descent deryuit from th' A-
postles and Apostolique men who
had th' only pouer to locat and
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and meaning, and heiruythall you
haue so long lyin out vnseruit or
retourit (to vit a 1500. year ad mo-
re) yat as in the former by verteu
of your Propusio so in the other
by such manifold nonentrees you
haue lost all titill ad clame yat you
can iustlie pretend.

For vhlk cause hauing on my

fyid the veritie whilk seikit no cor-
nars, and in imploying my mynd
to point out vnto simpill ons hou
the pillar of veritie (to vit the
church) suld be discernit from all
vther vsurping yat name I am
bold not in the dark when you ar
à sleap bot in the day licht vhill as
you valk to appell you in all kynd-
nes and humilitie not only to pon-
der my resons whilk be bot such as
my veaknes can afford, bot also to
permit suir access and audience
vnto vthers yat be habill to satifie
you more nor I can vho for so
Good à subiect I dout not may be
mouit to cum vhar you vill and to
confer vith you vpon all matters
cōtrouerted in presence of all yat
lyik to be present. Vharunto me
think you (yat giue out vnto the
world so confidently yat you allo-

ne haue the vndouted veritie the
force vharof your aduersars be
notabill to resist) can not without
gret preiudice of your caus disaf-
sent. For if you haue à veritie so
veill foundit as you pretend hou
can you refuse in presence of the
pepill to put the same vnto publict
tryall yat by the licht tharof all
contrarius doctrin may be conui-
cted for darknes and thai confir-
mit so much the moir thairin euin
as the goldsmyth is after, not be-
for he haue tryit his mettall boyth
vith his furnace and tuichstone
assurit of the fynnes tharof.

Suirly the denyall of this Chri-
stian conflict must be esteemir ane
vnchristian tergiuersation and à
matter as ludibrius as if à knight
yat durst not amang vther kny-
cghts scheu him self in the lists

vold still nottheles giue him self
out amang ignorants for cheif
champion at all tilts and tourne-
ments. Bot perhaps you vill say
yat you vold glaidly disput and cō-
fer bot the Acts of your generall
assemblies and of Parliament must
not be callit in question. as for the
former part of yat subterfuge I do
answr tharūto tuo maner of vayis.
First your generall assemblies tho
thai be generall in respect of the
realm vhar you ar yit in respect of
oicoumenique assemblies thai be
bot as à particular handfull and as
Aristot in one place sayis of the
nombre of ten, quod sint multi in
domo pauci in foro, yea in respect
of the said oicumenique assem-
bles the most generall yat you cā
mak is bot in proportion as à flee
is to ane Elephant: yit the decrees
of such

of such oicumenique counsalls (as
far in maiestie and authoritie ex-
ceeding your Synods as à gret parla-
ment doth exceid à poor birla
court) haue bene oft tymes mo-
derat and dispéfit vith vpon Good
considerations: as in yat vhar it vas
oicumeniquly defendit of auld af-
ter the counsall of Sanct Paul not
to conuerse, disput or confer vith
ane Heretique after the second ad-
monition yit vpon Good respects
the rigor of yat sentence vas mi-
tigat and oppin disputations per-
mitted vith findry condemnit He-
retiques as vith the Donatists, Ar-
rians, Manicheans, Macedonians,
&c. and in the counsall of trent
albeit in effect the same de-
fens vas reneuit yit findry confe-
rances and Colloques haue bene
since yat tyme grantet specially

yat of Poissy anno 1561. and yat of
lait anno 1600. at Fontanebleau.

Nou if theis oicoumenique as-
sembles (conuocat by such as had
laufull pouer by institution of the
Apostles) Vas persuadit vpo Good
respects to mitigat sum tymes the
tenor of thair Actes in permitting
for Christian charitie disputation
in quæstions yat thai had decernit
to be out of all question: Vhat re-
son can you haue to stand so pre-
cisly vpon your points hauing no
Christian realm of your opinion
bot your oune, and no laufull au-
thoritie to cōuocat counsalls nor
to command the consciens of
any man.

Morouer in denyiing indifferēt
Conferance or liberty of consciē-
ce you be contrarius to all vther
ministers your felloubrethring on

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this syid. of the sea specially vithin
the realm of France vhar befor li-
berty of consciéce vas grantit vn-
to tham thai did still protest thair
culd be no Christian charitie nor
libertie vhar yat libertie vas refusit
vhatsoeuer politique ordonnance
vas maid to the cōtrar.

And if you can suffer to hear
hou Io.knox,Io.Villox,Paul Mes-
sen], &c.first began this same do-
ctrin vhillk you profes you shall
tharby vnderstand yat thai socht
no thing at the beginning bot à
simple libertie of conscience vi-
thout compulsion or threatning
of any person vith tempoꝛall pe-
nalteis, oft tymes remembring yat
sentence of Tertullian.*Odi religio-
nem qua pœnis exigitur.* and yat of S.
Augustin *Religio non est imponenda
sed suadenda.* and no vayis preten-

ding such vniuersall ouerthrou of
Prelats and Ecclesiastique persons
as thai haue sen syne procurit
thair petitiō being principally to
haue libertie to prech the treuth
vissing no man to adher vnto thā
bot such as thai mycht persuad
vith so forsabill resons of holy scri
ptur as no Catholique Romane
culd answr vnto : in sign and tokin
vharof Ion knox him self vas con
tent in the touboyth of edinburg
to disput vith M. Quintin kenne
dy abbot of corragoll and to re
saue and send discourses vpo mat
ters controuerted vnto M. Ninian
Vingzett preist of fam⁹ Memory,
(euin after the Catholique religiō
vas abolissit by Act of Parliament)
the said Io. knox still vsing for exē
pill the promptitud of Sanct Au
gustin vho neuer sparit at eury oc

caſion to writt diſput and confer
vyth the Pelagians, Manicheans,
Donatiſts, Circuncellions and all
vther Heretiques of his age: and
aluay holding to his deth yat à
knyght refuſing the liſts in any
place vhar he mycht haue ſuir ac-
ces and reces rédr̄it his querrell ſuſ-
pect and yat à curageux Chriſtian
and treu Paſtor ſuld be redy at all
tymes to giue à reſon of his fayth
tho it ver vith dāger of his lyif leſt
the tender conſcience of the ſim-
pill ſuld be brangillit and maid
doutfull ſeing him yeild ſo much
vnto any Heretique or Infidell as
to reſuſe tham ane equall and in-
different tryall. Laſt of all in yat
it is not defendit amang you by
vrit to anſr and confer vith Ca-
tholiques it is bot à ridiculus ex-
cuſe to ſtand vpon verball Con-

ferance vharby in the space of
ten dayis you suld more edifie
your self and the assistats nor you
fall euer behabill to do vith your
pen in ten years tho you suld blek
as much paper as be in all the ten
Tomes of S. Augustin. So my vel-
belouit if you can be contentit
ether to render vnto vs legem Ta-
lionis, or to follou the exempill of
transmarin churches your fellow-
sisters or the exemple of the fon-
dators of your auin church you
can not deny vnto vs nether à laū-
full and indifferent Conferance
nor à fauorabill libertie of con-
science notuythstanding any acts
yar you haue maid to the contrar.

As to th' Acts of Parlament
maid for establisment of your re-
ligion I ansr tharunto as one who-
ly submitting my self to the laues

and authoritie of my Prince specially vnto such Laues as be authorised be solem consent of his honorabill estats in face of parliament repêting with my hart as the lord knoueth vhatsoever I haif in vord or vork done to the contrary. Yit it can not be vnknouin to any man yat knoueth any thing in our estat yat men interressit by actes of parliament this year may vithout offens the nixt year desyre ether à mitigatiō or abolition tharof specially in matters rinning vpon the natur of forfaitur and restitution as this is vharof I spek.

For the ratification of your Religion (I vill not say restitution because it vas neuer in rerum natura at lest vithin Scotlād ether to be abolished or restord borvithī theis 40. years) is in effect à forfaitor of the

Catholique Romane Religion v-
hilk forfaltur may be takin auay
ether by grace or be vay of redu-
ction vhensoever it fall pleas God
yat the Prince and Estats fall res-
ue better information and by yat
same meanis all actes pronuncit in
your fauor may perhaps be can-
cellat and declarit null and of no
effect: Vharof I suld not dout if
his ma^{te} (being so merueluslie ler-
nit and prudent as he is knouin to
be) culd be mouit to sit down and
indifferently to hear boyth par-
teis contending *and then lyk ane*
vther Solomon decern the child (yat is
the church of God) nor to be vith hir
yat carit no thing for the diuision and
destruction tharof bot vith hir Yat is
tormented and trubillit to see the suord
of separation thretning the vndoing of
hir tender infant. so did Constantin

the gret assist Pope Siluester the
first agans the Macedonians and
Eunomians: So did Iustinian as-
sist Bonifacius 2. Ioannes 2. Agape-
tus, Siluerius and Vigilius. agans
the Pelagians and Donatistes:
So did Carolus Magnus (post
translatum Imperium ad Germa-
nos) assist the afflicted church
and Romane Popes , Stephanus
the 5. Pascalis the first and Gre-
gor the 4. agans Claudius tauri-
nensis Iconomachus and agas the
Albanenses, Bagnoléses and Con-
cordenses who all denyit freeuill
Purgatory and the verteu of Ba-
ptisme agans originall sin *quamuis
fomes peccati per Baptismum non tolla-
tur*, dispyling the Sacrament of the
altar, Celibat and extrem Vnction
as many do nou à dayis.

And vnto this Christian consi-

deration I dout not his highnes,
his nobilitie and all treu hartit
Scottisemen fall be the more bent
whenas it fall pleass tham to re-
member and reid when, be vhom
and in vhat form the Christian
fayth and religion came first in
Scotland, by hou many gret Prin-
ces of our realm it hes bene rati-
feit and finally hou long it hes vi-
thout chāg or alteratiō continuit
notwithstanding all Hereseis in
vther Realmstrouchout the most
part of Europe, Afrique ād Asia in
sum places altering in vther places
altogidder abolising all Christian
and Apostolique institution.

*When, be v-
hom, and in
vhat form
the Christiā
Religion ca-
me in to Scot-
land.*

Our ānalles testifie yat in the year
of our lord 203. king Donald vn-
der the Pontificat of Pope Victor
the first of yat name did resauē the
Christian fayth and causit all his

nobilles and pepill to embrace the
same: Vharof about yat same age
Tertullian in his book agans the
Ieuis semit to giue sufficient testi-
mony *saying yat the verie places in*
gret Britanny whilk var inaccessible
vnto the Romans did agnouleg Cryst
Iesus. Vharby no dout he did mean
of Scotland seing the Romans tho
thai ouerran all the hoill Iland
euin vsque ad grampios montes &
vltra (whilk I tak to haue bene the
separatiō betuix the Scottis and
pic̃tes) yit thair coloneis or con-
quis did not apperantly farder ex-
tend nor vnto ye vall of Septimius
Seuerus callit vallum Seueri vha-
rof the vestiges yit Remane extē-
ding the self betuix the firthes of
forth ad klyid being near ane hū-
dredth myles from the said grampij
montes. Sanct Chrysostom also in

his sermon vpon the Pētecost fol-
louing the vulgar opinion (as
S. Hierome also did vharby it
vas affirmit yat of ould our for-
bears var Anthropophages) sayis
in this Sort. *The britons who did sum-
tyme eat mens flesch nou feid thair sau-
les with fasting.* and in his Homelie
vhar he prouis God to be à man he
affirmis yat in Scotland var churches
foundit and altars erected. It tendit to
the same purpose whilk Sanct Hie-
rosme sayit of thá vritting to Mar-
cella. and Petrus venerabilis in his
8. book 16. Epistle declaring the o-
rigin of diuers churchis geuit no
small prais to theis of Britány yat
var not vithin the valls of Adrian
or Seuerus whilk must neadis be
vnderstud of Scotland for the re-
sons forsaide. and yat whilk is most
remarquable in this matter is yat

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notwithstanding all the mutatiōs
in religion yat fell out and affli-
cted the parts of yat Iland subiect
to the Romane Emprors yit in
Scotland thai kneu neuer of any
mutation tharin from thair first
reception of the Christian fayth
(vhilk vas in the 203. year of God
forsaid) vnto the year of God 1559.
except so much as vas for celebra-
tion of easter vharin the Scottes
bischops followiing too much the
Asiatik form vsit by the quatuor-
decumani and borrouit from the
Ieuis (vho obseruit thair passouer
vpon the 14. moon) did à litill re-
sist the legat of England callit Au-
gustinus till by lettres from Pope
Honorius thai var exhortet no
more to follou yat Asiatique con-
suetud. as testefeis Beda venerabi-
lis in his 2. book 19. chap. As to the

Heresie of the Arrians whilk so
oppressit the Realm of England it
neuer had actes nor intree in Scot-
land, nor yit the Heresie of the Pe-
lagians whilk vas most dangerous of
all the author tharof being ane
Engliss mā vhom Sanct Augustin
callis à *transmarin Pest* and the poet
Prosper in his verse de ingratis, ter-
mis him *Colubrum Sermone Bri-
tannum*. For by the prouident cair
of Pope Celestinus it vas prouidit
yat Sanct Palladius vas send into
Scotlād to defend tham from yat
damnabill Heresie as testifeis the
forsaid Beda in his first book 3.
chap. and Prosper the Poet forsaid
liuing in the same age sayis in his
book ad collatorem, yat *Under the
Pontificat of Pope Celestinus whillas
the holy bischop Palladius trauellit to
hold England (whilk vas then callit*

the *Romane Ile*) to be *Catholique* he
cōfirmit the barbars tharof yat var not
subiect to the impyir meaning the
Scots in the Christian fayth esta-
blissing the same also in the Or-
cads vhilk of befor var infidells: in
memory of vhilk bischop Pal-
ladius thair is yit à church in the
mernes callit padie vhar his reli-
ques vat keapit vith gret reuerence
and respect.

Nether ver our laudabill ante-
cessors contentit only to keap the
Catholique Religion vithin thair
auin Realm pure and vndefylit as
thai had first resauit the same from
the Apostolique *Romane* seat bot
abhorring to hurd vp and to im-
prison so pretieux à Iouell vithin
the precinēt of à Realm separated
from all vthers, for yat cause thai
did first extéd thair Christian cha-

ritie vpo thair nychbors the auld
Britōs possessing yat same part of
the Ilād whilk Englis mē nou pos-
ses as testifeis the said venerabill
Beda in his 3. book 3. chap. by sen-
ding vnto thair king Osualdus the
holy Scottis bishop Ædanus. For
it can not be vnknouin vnto you
yat the auld britons possessing yat
part of gret Britanny whilk nou is
callit England thai var subiect to
the Romane Empyir and finding
yat the said romans be reson of ci-
uill varrs vithin thair auin bouells
culd not send ouer legions to de-
fend tham from the incursions of
the Scottis at lenth thai did vrit
(vnder the Empyir of Theodosius
the elder as testefeis Beda in his 3.
book 13. chap.) Vnto the cōsul Æ-
tius à dolorus ad lamētable epistle
saying. *Ætio ter cōsuli gemitus Britā-*
norum

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norum. Barbari ad Mare pellunt, re-
pellit Mare ad Barbaros & inter hac
oriuntur duo genera funerum, aut mer-
gimur aut mactamur. Nou after this
pittifull complant finding the Ro-
mans culd send thá no releif then
thai did treat with the Saxons in
Germany (vho ver Idolators) to
succour tham : theise Saxons send
into England à gret pouer vhilke
with tyme did expell the most part
of the said Britós calling the hoill
land from thair Captaine Engistus
Angli or AngloSaxones. So by
proces of tyme vhenas the Anglo-
Saxons by meanis of the forsaide
Palladius and vther holy Catholi-
que preists var on the vay to be
Christians thair king forsaide Os-
ualdus send as sayis *Bæda ad maio-*
res natu Scotorum cuius ministerio gēs
quam regebat Anglorum Dominica

fidei & dona disceret & sacramenta
susciperet. Missus autem est *Ædanus*
summa mansuetudinis & pietatis vir.
& paulò post. Imbuebantur (inquit) à
præceptoribus Scotis paruuli Anglo-
rum & cum matribus in studiis & ob-
servatione disciplina regularis initiati
erant.

And not only in England our
nychtbour Realm did our venera-
bill antecessors plant and propa-
gat the Christian fayth as it is this
day professit at Rome bot also in
many vther foren nations vharof
Sanct Mansuetus first bischop of
Tullos is à glorijs vitnes, vho the
auld registers of yat bischoprik af-
firmis to haue bene ane Scottismã.
Sanct Kilianus callit the apostle
of Hyperboll in Germany is one
other vitnes vhom Beda in his
Martyrolog testifeis about the 8. of

th' Ides of Iulij to haue cum out of one
of the litill hebrid Iles of Scotland with
his felous vnto Germany and all alongst
the Riuer of Menus to haue precht
the Christian fayth and to haue bene
crounit with the Diadem of Martyr-
dom in the same place. In memory of
whō thair is yet a verrey beautifull abay
in the said citie. The thrid virnes is
Bonifacius first bischop of Mayē-
ce properly named vmfredus (v-
hilk is vndoutedly a Scottis name)
this holy bischop did bring all
frise ad many other partes of Ger-
many vnto the Christiā fayth: and
Marianus Scotus in his 2. book re-
membris of the epistle vhilk Pope
Gregore the 3. did writ to the said
Vmphredus and hou by that Pope
he vas callit Bonifacius. and Tri-
temius de scriptoribus Ecclesiasti-
cis testifeis him to haue bene of

yat nation whilk lakit not proba-
bilitie in yat the cathedrall church
of the Chanonry of rofs seamit
dedicat to his remembrance and
that yit the commun opiniō thair
isyat he vas born in rosmarky. Bot
because he did once lead à monasti-
que lyif in England going thidder
for propagation of the Christian
fayth tharfor Englifmen hold him
to be thair cuntreyman. The ferd
vitnes is Sanct Romuald vho suf-
frit martyrdom in Brabant (as sayit
Molanus in his abrigment callit
Indiculus Flandriæ) and is yit ho-
norit thair as ane Apostle and his
reliques reuerently kepit in the
toun of Machlin.

The fift vitnes is S. Colmanus
vho vith his felouis passing throu-
chout all Germany vas at lenth
martyrd for the Christian fayth

whose funerall triumph with his
compagnons forsaide Ioannes Stra-
bius doth elegantly in Saphique
vers descryue.

Last Sanct Patricius born be-
syid glesgo afteruart Patron of Ir-
land and Sanct Fiacre Patron of
Brie (estemit à king of Scotlād so-
ne) vnto whose sepultur besyid
Meaux vpon the penult of agust
yearly beane incredibill conflu-
ence of deuot peapill with many v-
thers mentionat in the martyrolo-
geis of anciēts be most famus vit-
nes of the zeall of our antecessors
in propagating the Christian Re-
ligion as thai first resauit it and as
it is this day professit at Rome. V-
hose ardent desyir to lead Mona-
stique lyif in religiūs houses reti-
red from secular societie and effars
is euident by so many fair Mona-

stereis erected by tham vithin
our Realm whilk nou to the high
dishonor of God and infamy
of our nation be all rasit to the
grounde the monuments of our
Princes, nobills and Parents yea of
most holy Martyrs destroyit and
thair venerabill reliques cast ab-
rod amang the vilany and dounge-
gills of the streatis geuing me thar
by matter to murn and lament
vith the Prophet saying. *quis dabit
capiti meo fontes aquarum, & oculis
meis alueos perennes vt sicut turtur vi-
duus & passer solitarius in tecto possim
die nocteque populi mei miserias plan-
gere, & cum Psalmista gemibundus
eiulare dicens, Deus venerunt gentes
in hereditatem tuam, polluerunt Tem-
plum Sanctum tuum, posuerunt Hie-
rusalem in pomorum custodiam, Mor-
ticinia seruorum tuorum dederunt escas*

*volatilibus cali, carnes Sanctorum tuo-
rum bestiis terra. Facti sumus oppro-
brium vicinis nostris, subsannatio & il-
lusio his qui in circuitu nostro sunt*

And not only did thai erect and
found such magnifiquē Mona-
sters vithin our Realm bot also
in foren nations leauing behind
tham (to thair auin and thair na-
tions immortall prais) admirabill
exemples of Monastik and Reli-
gius lyif vharby thai procurit ma-
ny fair Monasteris to be beildit
vharof ve haue à clear probation
in columbanus vho becaus he vas
born in our hielands boyth Beda
and Marianus callis him *Scotum*
Hibernum or *montanum*. This colum-
banus (as sayis the said authours) causit
by his laudabill exemple of retired regu-
lar lyif many Abayis to be erected in
France, Germany, Italy: and in Bour-

gögne vnder Theodoric⁹ king thar
rof by his meanes the famus cōuēt
Luxouin was foundit in whilk var such
à nūber of Religius yat boyth nycht ad
day and hour be hour one part succe-
ding vnto vther thai neuer ceassit to ha-
ue sum in thair queir singing Psalmes
and Hymns to the praise of almychty
God, for whilk caus yat hous vas à
long tyme callit *laus perennis*. Tha-
refter the said columbanus in the
way from Bourgonge to Italy as he
did pas the Appēnin hills he cau-
sit beild the monastery Boben. Lyk
as Sanct Gallus his cuntreimā and
Scoler did fōud that celeber Mo-
nastry amang the Suisses callit yit
Sanct Gall.

To this purpos I culd alleg ma-
ny more exemples of the pietie of
our predeceffors in this behalfe bot
it may suffise for all yat in Germa-
ny

ny thair be 14. opulent Abayis ere-
cted by our natiō in whilk no ab-
bot nor Religiū may be resauie
bot of our nation if the tenor of
the originall fundatiō var kepit:
yit none of thame all is this day
possessit by vs bot yat of ratisbone
vhar the rycht venerable dominus
Ioānes albus is abbot. the rest with
all our priueliges thair ve haue all
lost as folishly ad for as lieht a caus
as Esau lost his birthricht or Adā
his Eden.

Heir I may also to the glory of
God (of whom all Good giftes
do proceid) and to the prayis of
our forbears ad to the premis-
ses yat as our antecessors haue be-
ne merueluslie deuot and Reli-
giū so haue thai bene vercy ler-
nit. Vharof our cuntreymā and
elegant Poet Sedulius vnder the

Empyir of Theodofs the younger
fall serue for one exemple. and Al-
cuinus Pædagog to Carolus Ma-
gnus fundator of the first publick
Schooles at var in Paris, and the fa-
mous Historian Marianus Scotus,
and Ricardus de Sancto Victore
Monachus, whose Epitaph may
yit be sene ingrauit in brasin let-
tres in the Clostre of the same
Abay. Tellus quem genuit foelici
Scotica partu, hunc regit in gre-
mio Gallica terra suo, and Io. Duns
born in duns of the Mers callit in
the Schooles l'Escot or Scotus sub-
tilis, and Franciscus Maronis so
much yit remembrit and respectit
in Sorbon for his lernit commen-
tars vpon Petrus Lumbardus (alias
master of sentences) and for his
fundamentall beginning of the
said college togidder with Io. Ma-

ior the licht of his age.all theis var
estemit vith the oddest men of
thair tyme for erudition specially
in Theologie boyth positue and
scholastique tho ve do lauch at the
homlines of thair Latin styill euin
as foolish micholl did lauch at the
homly dansing of hir husband
Dauid) yit vndoutedly the pith of
the spreit of God may yit be so se-
ne in thair spreit and pē yat hardly
suld ve be habill to vnderstād the
diuyn and delicat traittes tharof in
caise vevhar so happy as to humill
our self to study thair doctrin.

Morouer during this tyme yat
the Catholique Romane Religion
did florifs vithin our poor Realm
producing so many holy lernit
persons it did also produce boyth
at home and abrod Good Stor of
vailliant men and gret captans.

What of the manifold rencontres
and set battalls agans Britons, En-
glismen, danes and pichtes be suf-
ficient arguments: togidder with
thair incredibill fortitud in Ger-
many with Carolus Magnus (who
contracted the first alliance with
our king Achaius more nor à 800.
years ago :) in France with king
Charles the 7. in Italy with Charles
the 8. and Louys the 12. and in Pa-
lestin with Godefroy de Bouillion:
For whilk cause sum of thame ha-
ue bene erected to the higheft
honor yat à subiect in France can
ascend vnto to wit sum to be con-
stables, sum to be Mareschalls of
France, sum Viceroyes of Neaples.
For whilk fortitud and fidelitie
Paulus Æmilius the French Histo-
rian speking of vs callis vs Gal-
lorum fideles, fortes & insepara-

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biles amici lyk as ve haue yit yat
honor to gard the most Royall per
sons of the most Christian kings
our Scottis gard nychtlic keping
the keyis of thair hous and at all
actions Secreit or solemnell tuo of
our Archiers standing by tham as
tuo collaterall knichtes: ane honor
in dead so signall and singular as it
lakit not gret emulation: ane ho
nor acquirit by our fortitud and
fidelitic finding our self in many
hard encontres (vhill as ve profes
sit the Catholik Romane Religiō)
and ane honor almost lost at Am
bois by our folie following the
Caluinian Religion. Finally such
vas the estimation in theis dayis
of the vallure of our laudabill an
tecessors yat Egesippus in his s.
book de excidione vrbs Hieroso
limitane doth compr it for à gret

bb iij

honor to the Romans yat euin the
Scotis var afrayit to see thair en-
senzeis: For theis be his vords. *trem-
it hos Scotia qua terris nihil debet cū
à toto orbe sit diuisa.*

All this long and tediū(yit treu
and historicall) digression whilk I
haue maid in declaring vhen, be
vhom and in vhat form the Chri-
stian fayth and Religion came in-
to scotland and hou long it did con-
tinu vithout alteration, vhat vas
the study and cair of preists and
pastors of yat age, vhat vasthair
behauior or cariage toward the
seat of Rome, and vhat verteus and
valliāt men our Realm did produ-
ce during that tyme: all this discurs
I say is maid to the effect you may
see yat tho you be nou vithin yat
realm in possessorio yit the iust
possession belongit not vnto you

bot vnto Catholiques Romane }
tho thai be bot in petitorio.as also
yat all the world may clearly vnder-
stand yat in our humll petitions
crauing a libertie of cōscience and
equall tryall of our causes befor all
yat lyik to be present no thing is
socht in the former yat lakit an-
ciēt and attentik authoritie or yat
you can vith Christian charitie re-
fuse if you vill ether follou exem-
ple of vther churchis professing
the same doctrin vith you or the
exēple of your first authors vthin
yat Realm, or if you vill be con-
tentit to do as you vould be done to
vhilk of morall or ciuill curtesie
you cā not refuse albeit your Chri-
stian deuitie did not vrgyōu tha-
runto : and in the vther tuiching
conferance you can not refuse it
(color the matter as you list) bot

you render ether your cause suspect, or your self as men yat diffyd sum what in your auin strenth. For what can be more resonable nor in the same Realm whar you duell, whair you haue your auin librareis, consorts, and all other comoditeis of place persōs and pouer more nor Catholiques can haue: and syne in presence of all the pepill (whō you so deaf vith the vndouted veritie of your doctrin) to triumph vpon your aduersars and bring your said doctrin to be at all tyme tharefter out of dout? What thing more equitable nor to grant vnto the cause of god whilk in our auin causes seldom or neuer is refusit: to vit, a fauorabill permission to libell and to intend a proces of reduction in the sentence pronuncit agans gods treu religion

religion (whilk vndoubtedly is his
caus) pronuncit I say in à iugmēt
vhar the professors of the said reli-
gion var nether summonit nor
suffrit to cum: whilk form of pro-
cedur gaue occasiō once to à mir-
ry man to say yat in scotland god
had not only lost his lyfrent for
lying year and day at the horn: bot
also he vas forsalted and neuer yit
vist vharfor and all becaus he vas
not permitted to compeir for his
intres. Bot I abhor to gest in à mat-
ter so deiply rinning vpon our sal-
uation vyth soroufull hart regret-
ting yat in matters of conscience
not only acces and audience suld
be this vay refusit bot also yat men
suld be limited in such high mat-
ters vithin the compass of fourty
dayis and syne not to haue libertie
vithin the said space to defend the
eqnitie of thair cause bot without

all disputation to deny and renun-
ce the same and to subscriue and
fueir the contrary. Whilk form of
procedur as it is not vsit in any ci-
uill matter var the same neuer so
meã so doth it lak all exemple pre-
ceding: yea the inquisition whilk
you so dispyis is not for all yat so
partiall and seuer for men thair ha-
ue boyth favorable audience and
sufficient tyme to confer, consult
and to conclud. and this laudabill
exẽple me thinke you suld glaid-
ly follou lest yat men following
your auin exemple (if at any tyme
heirefter à contrary religion fall
cũ vithin yat Realm) you feall vith
smart the force of your auin la-
ues as many rigorus persons hes
done heirtofor whose vnhallouit
names I vill not recit fering to of-
fend your eares tharuyth whilk is
not my meaning. What thing mo-

re
ya
go
pr
th
to
or
th
an
ni
uay
in
ful
sau
all
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har
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affi

re resonabill then to seik no thing
yat repugnit ether to the law of
god or deuitifull loyaltie vnto our
prince that is to say to seik no
thing yat can be iustlie interpret
to be vithin the compas of heresie
or trason. What thing more iust
then to cite vs befor ve be accusit
and to hear vs befor ve be cōdem-
nit for vho vold proceid vther-
uayis agans your self tho it yar bot
in à matter of 40. Schilling you
suld think (and iustly) yat you re-
saut iniury. bot to this hour for
all the lauis maid agans the Catho-
lique Roman religion the profes-
sors tharof haue nether bene cited,
hard, nor yit hes had suir accés al-
beit yat hes euer bene their peti-
tiō lyk as it is presentlie vnder this
protestatiō yat vho of the tuo par-
teis fall not keip tyme and place
assignit fall euer tharefter be este.

mit tergiversators and seductors
of the pepill and heir vnto me
think you suld be mouit if you vill
ether follow the exempill of an-
cients or recent counsalls euin of
such as you giue out to haue be ne
most partiall and Seuer. For the
four first Oicoumenique counsalls
of Nice, Constātinople, Ephes and
Chalcidon kepit this form euin
agans the Arrians, Macedonians,
Nestoriās and Eutycheans: So did
theis of cartage and mileuetum in
Afrique agans the Donatists and
Pelagiās: So did generally all vther
counsalls assembled agans the Ma-
nicheans, Luciferians, Angelitis,
Anthropomortis, Apollinarists,
agans Cerynthus, Basilides, Carpo-
crates, Hermogenes, valens and the
rest. This form vas kepit in thre
seuerall counsalls agans Berenga-
rius: and last yar counfall whilk it

Pleſis you to term the bloody
counſall of Trét vas not for all yat
ſo barbarus and inhumane aganis
your ſelf bot yat you var laufully
cited and ſaue conduits in moſt
ampill form grantit vy vertue vha-
roſ Martin Bucer as atturnay for
the hoill did compeir and ves in
diuers ſeſſions hard befor any ſen-
tence vas pronuncit the ſaid coun-
ſall knowing full veill the iniqui-
tie and inualiditie of any proces
vbi reus indiſta cauſa iudicatur,
that is to ſay vbi reus neque per
contumaciam abeſt, neque perſo-
naliter aut per attornatum preſens
eſt. What ſupplication can be mo-
re tollerabill nor yat vharin is ſoch
allanerly the ſame form of ſayth
and religion whilk all ſamus do-
ctors haue profeſſit, all ſamus coun-
ſalls haue villit treu Chriſtians to
profeſ ? yat ſame form of religion

whilk our forbears 1400. year ago
did first embrace : yat same form
of religion whilk hes bene euer sen
syne confirmit be acts of our par-
laments, vharin all our forbears of
good memory hes liued and diet
till you ad your Coryphe Io. knox
vithin this 42. years did persuad
the pepill to follou a contrar do-
ctrin whilk doctrin if it lead you
therycht vay to saluation then all
yat vent befor you during the spa-
ce of 1400. years forsaide neuer hei-
ring tharof must be in danger of
damnation. Finally what petition
suld be more gratus or acceptabill
then to insist for the restitution of
yat same form of sayth and Reli-
giō yat did so bless our lād ad mak
it to aboud in all respects far abo-
ue any singularitie ordinar yat can
be comprehendit in a corner so re-
tired from the heat of the sone ad

societie of other nations. Whilk
blessings by degrees decaying in
mesure as the Catholique sayth.
did thair decay vee may infallibil-
ly pronunce the said blessings to
haue procedit as effects from the
other as ane cause efficient euin as
the flockis of Laban war blessed by the
presence of Iacob and the vedouis cruse
by the presence of Elias: For vnto tham
yat deuly vorschipp our lord thai be
blessed euin vnto thair dachtubbs as
sayit Moyses and as sayit Samuel v-
ho deuly honorit God thai sall be maid
honorabill.

Nou agans all this authoritie,
antiquitie, continuation and be-
nediction vhat haue you to pro-
duce bot the authoritie antiquitie
ad cōtinuation proceding frō Io.
Caluin whose doctri is such as you
sall neuer be habill to scheu yat
any one mā lernit or vnlernit holy

or Prophan, Orthodox or Heretique, Faytfull or infidell hes bene in all points of his sentence and opinion : Yea neuer one of thame all proceeding of that same Cadmean progenie of Martin Luther (be thai Lutherans, Semilutherans or Antilutherans) yat in all points did hold his doctrin or did heir of it befor he him self sett out his instituts.

O Mercifuld God who vould think yat such vanitie and vilfulnes culd be in the hart of mā as with foolish Roboā to renūce the counsaill ad cūpanie of all venerabill anciēts for sum feu variabill neotereans. O Bernard, o Gregor, o Augustin, o Ambrose, o Hierom, o Chrysostō, o Leo, o Dyonise, o Anacler, o Paul, o Cryist Iesus who did say to Sanct Peter thou art à roque and vpon this roque I sall beild my church.

church. haue you default your A-
postles: Haue the Apostles default
Apostolique me thair auditors: Haue
Apostolique men default theis holy
Doctors forsaide and haue the said
Doctors defaulters in the churche vs to
follow the successors of the said
Cephas or stone, and of yat fischer
of men and first Apostle: No No:
we can not be default: For by expe-
rience we know how our forbears
and hoill Iland lies bene extraor-
dinary blessed so long as we wat o-
bediet vnto the seat Apostolique:
bot as to any benediction follo-
uing vpon this new doctrine sen it
came within our Realm I can per-
saue none bot ane incredibill steri-
litie boyth by sea and land vharof
we need no vther vitnes bot the
hoill aged fischers and fermorars
of the realm, to gradder with the di-
molition of magnifique Mona-

stercis, Abayis, Cathedrall and Pa-
ris churchis whilk (var the beau-
tie of ourland) as if sum Totila,
Attila or Tamerlan had ouerrun
tham and the Clergie who did su-
stene all necessiteux persons ve-
douis, orphalins, beggars: who v-
pheld all Hospitals brigges and
such publiet and pieux works ten-
ding to the vniuersall seruice of
the Realm, who finding thair prin-
ce in necessitie vas euer habill and
villing to supplie him for mentey-
ning his varrs, for tochering his
docthers, for resauig Embassadars,
for going thair self on thair auin
charges in Ambassadry: The Cler-
gie i say whilk vas boyth habill ad
villing to do all theis offices and
X more, for the releif of Prince and
pepill, thair be lottis cast for thair
coit, and thai be all damnit to die
and Barrabas is let loose.

And in this point such as vould
vnderstand the glory and grace.
Whilk our Clergie had heirtofor
let him bot behold the viue Ima-
ge tharof yit extant in theis tuo
most nobill verteus and venera-
bill Prelats. Ia. Beró Archibischop
of Glesgo Embassador for his Ma-
iestie our dread souueran lord, and
William Cheysolm Bischop of
weson, whose incredibill prudence
and pietie can not becondinglie
extollit by à pen lyk myne so clog-
ged and accabed vith infinit mi-
lereis. *Tham ve haue from thair youth*
vexit bot culd not vinqvis tham: tham
ve haue sold to the Ismaelites yit in our
famin ve all fynd thair familieis oppin
and thair vnderferuit kyndnes no thing
inferior to yat of Ioseph and Ioses. Fi-
nally the more ve haue fynit tham
themore thai haue prouit pure
Gold and the more ve haue affli-

sted thaim, thair ar becum the more
firm and ve the more febill. For
by the glorijs vings of thair rare
vertus thair be so exalted aboue the
rech of all our malitius machina-
tions yat all our furie is turnit in
froth and some lyk yat of the fuel-
ling seas beating agans adaman-
tin roques and as all yat ve haue
rest from thaim is bot put vp in a bot-
tombes bag infinit plagis following vs lyk
the sacrilegijs Azotiens for vsurping
the ark or heritage of the church: so on
the vther part the said venerabill Pre-
lats albeit th' one hes not this 40. year
ad more the other neuer listred a denier
of is reuenus out of Scotland: yit thair
basquet ad oyllcruyse hes no more falie
nor yat of the vedou of Sarepte: yea thair
haue bene and be more hospitall and ser-
uicakill to thair King and cuntrey non
all yat use any Ecclesiastique function
vithin yat Realm: Vbarin yat of Sa-

*lomon boyth in his Proverbs and Pre-
chor is verifeit. Benedictio Iusti quasi
fluvius inundavit & abundantia Dei
in mercedem illius festinavit quia habi-
tacula Iustorum benedicta sunt.*

Finally all cair to propagat the
Christian fayth amāg infidells and
all ancient courage by martiall
deids in lausfull varrs to reuiue and
refuscitat the ancient trophees of
our laudabill antecessors be so for-
gottin yat ve seme rether to be de-
generat nor ingenerat of such pa-
rents. For prechors nou adayis may
veill remane in tounes vhar thai be
veill treated and vhar cryst is alre-
dy professit and thair go about to
mak Monopolls, factiōs and schif-
mes amang Christians: Bot vhlk
of tham goit abrod amāg infidells
to mak tham Christiās as did holy
Columbanus, Bonifacius and the
rest forsaide: or as many holy reli-

gius men do this same day to Iap-
pon, to Iaua, to Barbary, to Bressill
euin amang the cruell cannibal-
les: of vhilke religius I did see in the
last year of Iubilé 1600. about a 16.
reuerent persons Iesuities and Cor-
deliers embarque for the same ef-
fect at genoa. bot ve ar so far from
any such resolution as I vould visat
god yat ve vould only go bot to
the Hiellands and bordors of our
oune Realm to gain our auin cun-
treymen vho for laik of prechors
and ministracion of the Sacraméts
must vith tyme becum ether infi-
dells or Atheists. *Vxores duximus nō*
possumus ire. and on th' other part
vho goit to hungary agās the turk
or respected more the qualitie of
the cause vhar thai go nor the qua-
titie of thair gages?

Bot leuing this dolorus discours
of maledictions precurit by our

damnable defection from the seat
Apostolique I return from whence
I digressit concluding yat you can
not with reson nether refuse vnto
vs à libertie of conscience nor ane
indifferent conserance if you will
ether scheu your self cheritable,
equitable or conformable to vther
churches your fellowbrethring or
vnto the authors of your religion
vithin yat same realme. Beseeching
you in the mean tyme tak in no ill
part yat I haue directed this para-
nese vnto my cuntrymen seing I
do offer the same first in your aunc
hād is to be perusit and anssurit vn-
to vissing (if so var your plesour)
the same mycht rather be by word
nor vrit and tharuythall in presen-
ce af all (if it var possibill) yat you
vold perswad to the contrar, as per-
sons hauing most entres in this
marter. If I haue said prudētlic you

can haue no schame still to behold
me your freind: if foolishly vou-
chaf at leſt to compt me as your
ſoſiſh freind and for Chriſtiā cha-
ritie in charitabill maner diſput
yea defeat my doctrin if you may
abſtaining from all acerbitie of
words and perſonall contumelies,
*Inueſtigantes Verique Veritatem tan-
quā neutri adhuc cognita eſſet. nihil per
contentionem, neque per lucrum, neque
per vanam gloriam operantes, ſed in
humilitate & charitate inuicem alter
alterum ſuperiorem arbitantes, neque
quæ ſua ſunt ſinguli conſiderantes ſed
ea quæ aliorum. illuminet vos ille qui
lux mundi eſt ne amplius in tenebris pal-
petis, & illuminatos omni felicitate
ſoueat ſecūdetq; ſupplico.* Paris the ca-
lends of Martij 1602.

Your louing and obedient freind.

Io. COLVILLE.



V N T O T H E R E D A R.



*THE difficulty to print
any thing in our vul-
gar tongue on this syde
of the sea natly in
France vhar our lan-
gage and pronũciation
seamis so strange, and vhar the prentars
use seldome theis lettres k, y, and double
VV, whilk be so commun to vs sall (I
trust good redar) excuse the manifold
faltres and incorrectnes of the ortho-
graphy.*

*Bot concerning my oune faltres heir
in to much manifested (yit not cõsisting*

in the doctrin yat I defend nor in the
matter of this treatise bot in my homly
and inexact treating tharof) I can thar
in pretend no sufficient excuse bot by sin-
ceir confession of my insufficiency to be-
sech the respect my good affection not
my gros imperfection and to censur the
singilnes of my mynd as gratusly as the
myit of the Euangelique vedou was cen-
surit by our lord and master, vouchasing
at lest to reid me patiently befor thou
reprehend and to ponder me veill befor
you pronunce thy sentence. Last if the
multitud of allegations brocht in for cõ-
firmatiõ of matters disputed within this
treasis, sall seam prolix and tedious: suir-
ly in yat also I must confes à falt, yit
such a falt as I haue villingly cõmitted
for auoyding à greter. For the treuth is
yat the commendation in many partes
of scriptur geuin vnto glaid and plenti-
full geuers and the exemple of god al-

mychty in Raining down his quailles and
manna so abundantly upon his famissit
pepill, and the Euangelique historie de-
claring how cryst our master vould not
feid the multitud euin in a desert vil-
dirnes bot with such largnes as thair re-
ffit aluay certane basquetts of super-
plus: theis laudabill exēples I say maid
me purposly to charg the bord wyth so
many disches persauing the greatnes of
the spirituall famin afflicting my weil-
belouit brethring, the rather for that
the aduersars dayly deaf tham wyth
endles detestation of our doctrin alleging
yat ve haue no stoir of sound arguments
to confirm the same. For this caus I
thocht it culd offend no treu Christian
if I suld out of the magasin or storhous
of antiquitie, experience and reson pro-
duce sum plētifull quantitie for confor-
ting the indigent and confounding the
arrogant. Bot to conclud if you canst

not allon of this cōsideration I will answ
vnto the with Alexander king of Ma
cedons who writ once in this sort vnto
his Mignon Leonidas yat fand fals
vysh him for spending to much frank
incens in his sacrifices, saying. (Leoni
das) frankincens and Myrre vee
send vnto the plétie, to th' end yat
heirefter you be no more à Nig
gard vnto the godds. Fairuell. At
Paris the calends of Martij 1602.

Your humill seruand,

Io. COLVILLE.



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10 JY 57

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THE PARÆNESE OR
*admonition of Io. Coluille (Laitly
returnitto the Catholique Romane
religion in vvhilk he vves bapttesit
and brocht vp till he had full 14.
years of Age) vunto his cuntrey
men.*

 FAcademike his self Philo-
sophe Plato for his deap
knoulege and contemplation in
diuinite vves callit diuine) aboue
all things did rendre thanks vnto
God that he vves born in the dayis of Socrates
out of vvhose mouthe he had resauit so many
fair and frutfull instructions: if this most fa-
mus Philosophes florissing in a tyme full of all
Sapiencie humane did not vvythstanding glori-
fie him self to haue bene born in the Olym-
piad or age of a Socrates of vvhom culd he
lernit no Science bot humane and morall, the
knoulege vyharof culd bot prefer him in sym

Academye philosophique: hou muche more
 am I (being born boyth ignorāt and in a tyme
 so full of ignorance) oblist vnto the merceis of
 god vwho hes prouydit for me, not a Socrates
 bot a Samuel to instruct me, not in humane
 bot in diuine science vwharby I am intterit
 vwithin the Academy of the holy church, after
 I have full forty years vāderit in the vildirnes
 of my avvin vane opiniōs vwithout fear or for-
 sycht, till it pleasit his hevinly maiestie yar in
 the year of our lord 1599. in the moneth of O-
 ctober I shuld cum to Paris in as vofull and cō-
 fortles case as the Israēlites vver into vvhēas
 thay fled frō Egypt: for as thay had behind
 thame thair Enemis, befor thame the read Sea,
 on ether syid mōrans replenisit vwith ravenus
 beastes: So vvheder soever I culd turn my Eyis
 vves no thing for me bot the fearfull Image of
 death, My Enemis inuading, my freinds for-
 saking me.

And as the said Israēlites fand thair deliurance
 in ane Element Most to be fearit so fand I my-
 ne in ane instrumēt most offendit vith me. vwho
 hauing for the tyme the honor to haue bene
 Rector of Paris (vwharby he had sufficient
 pouer to aueng) yit his pietie suppressing all
 Passiōn maid him to pitie and not to perleuv
 me vvhenas my kinred and acquentance did
 stand far of not caring vvhider I suld sink
 or suim. He vves in this desastre my Ariadne
 Leading me out of the Labyrinth of many mi-
 sereis: Or rather he vves vunto me as that Ari-

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gell vvhilk did cōfort Agar sitting in the solitud Leding to Sur, or as à Kynd Samaritan pouring in my festerit voundis vyne and oyill, and ane vther Philip, explaining to me passages obscur; vtheruayis I had still vwith quene candaces Enoch red vwithout resolution and In vane buseit my self vwith Sisyphus Rolling à restles stone, of blynd zeall vwithout knolege.

Bot to th'end I hyd not the talent cōmitted, nor schoot vvp vnder à buschell the candill vvhilk he hes lychted, my deuote to god almychty, to my dearly belouit cnutreymen and instructer forsaide is to mak vthers participant of the benefit resauit: Considdering yat nou à Dayis the snares of Satan be more subtil and ménis ignorance arrogance and curiosite more grosse, Impudent and dangerus nor thai haue bene in any Age heiritosor, the ampill crookit vwayis Leading to perdition being al most innumerable yit all hauing sum apperance to be Straicht and treu and all crying and contesting cryist to be hear, cryst to be thair, and eury one going about to establis his doctryne by arguments dravin' our boyth of humane and diuine science. In Such doutfulnes and desperat confusion vyhat cours can simpill, ons follovv or hovv shall thai certenly knov vvhair Cryst and his verite is all standing so doutfull and awbigus.

For if in thus vnholly age one shuld be resoluut to follovv the most holy then shall sum

object yat holynes is a verrey incertane mark
 for yat the most holy vver bot sinuars. Seing
 all flesh be includit vnder sin and yat thair is
 none yat doth good no not one: Which asser-
 tion or stübling blok thai go about to proue
 and illustre by exemples following, imputing
 polygamy vnto the patriarches, vnto Noah
 drunkennes, vnto Lot incest, To Moyse,
 incredulite, To king Dauid adultery and ho-
 micid: Euin as if mé shuld abstene to imitat
 and follovv the faythfull brigand be reson of
 his brigandry, or the teares of S. Peter and of
 the Magdalene for his denyell and hir debau-
 chit Lyf preceding: or as if the yeall of S. Paul
 vver to be dyspyt becaus he fand à lavv in
 his membres repugning to the lavv of his spreit
 and becaus the euill yat he vould not yat
 he did. By the self same reson Noah mycht
 haue refusit to haue interit vithin the ark
 becaus in it vver includit vncleane beasts
 vith the cleane: and S. Paul to have ioynit
 him self vwith the vther Apostles becaus one of
 thame vves à Iudas. Agane if ones hall resolue
 to follov antiquite Thay shall allege Cain the
 reprobate to be eldar nor Abel th' elect and Esau
 elder nor Iacob, and Ioseph and Benjamin to be
 the Youngest of all the tuelf trybes yea the
 Deuill and sin to be most ancient yit not to be
 followit: Euin as if on th' vther part thair lakit
 exemples vvhare the Eldest brethering vver
 best belouir of god and most to be followit of
 men (as vver Sem and Abraham) or as if

OF IO. COLVILLE.

one should say god and goodnes Vver not more ancient nor Satan and Sin. Last if one Vvill protest to follov famous counsalles and doctores it shall be arrogatlye affirm that Doctores Vver bot men and Couſalles bot assemblies of men subiect to errores: As thocht thay Vvho neuer shal haue the honour to be doctores of the church nor pouer to conuocat oicumenique or generall counsalles Vver exempt and Voyid of all errour.

Finally novv adayis such is our deplorable blyndnes and boldnes that Vve be not content to infer or gather our conclusions vpon enunciations or antecedentes | expresse set down in Scripture (albeit Vve brag much of expresse Vvordes) bot Vve Vvill have the scripture a sequell or Servant to our vnattentik antecedentes. as for exemple. Obey your Princes euin theis that be throwart or peruers. and of pastores. do Vvithout contradiction Vvhat thay command. Theis tyvo preceptes be expressly commadit in holy scripture yit Vve Vvill not study to leuell by this infallible squair our fond and fallible opiniōs Vvhilk go about vnder pretext of cōsciēce and cōmunvelth to schak of the most necessar and salutar yok of all subiection ciuill and Ecclesiastique not being content to render our self and our passionat opinions capryue Vvnto theis sacred oracles. Bot Vve be bold anench vppon our auin maximis or antecedentes (Vvhilk be that Princes and Pastores peruerter lustice

They that be curious in this age vse Scriptures for sequelles and handmaydes vnto their frivolous opinions; and arrogauce condemnet be all venerable antiquite.

and Religion may be disobeyit and degradit) to gather, cite, vrest and throw vnto our purpos all scriptur ether speking directly or indirectly of th' one or vther dignite. Inlyk maneir in that affirmatyue, Emphatique and most piththy propositiō Registrat in the sacred protocoll of the holy Enāgell *This is my body*, ad in that negatyue proposition (*This is not my body* bot à mark or signe tharof) our partialite and presūptiō is to mych manifested, in that ve go about to falsifiē the finger of god leading the pé of the blessed Euangelistes and to verifie the imagination of man, vvhilk in exprefs vords shall never be fovnd in Euangelist, Propher nor Apostle. To be schort sic is our damnabill induration that Vve Can admit no principall or fondament of religion bot theis of Protagoras vwho did allowv every one of his disciples to esteeme that most trevv vvhilk to thair opinion did appear most probable: No squair or reull bot the lesbyā of lead vvhilk mycht be bovvit and applyit to any form or figur.

That the dū
text of Scri-
ptur be no cō-
potent Iuge
in matters
cōtrouerted.

Agane to decern in questiōs of Religiō cōtrouerted vve can admit no Iuge bot the dum lettre, vvhilk is ane paradox so absurd and vithout exemple preceding as to this hour by antiquite it can not be verifeit vhar the actor and defender pleading at any bar or court haue bene iugit allanerly by vvritten lawves. Morouer seing it is of necessite requirit that not only the parteis pleading bot euin the meaneest membres of all courtes ciuill or criminal

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yvnto the bedalles, sergeants, domsters and
 ischeres shuld have iugment and discretioun in
 sum mesour albeir the processe vver bot of 2
 sous or schilling: Vwhat folie is it in the ma-
 ter of saluation to admit 2 luge vwithout iu-
 gment or sens. Bot let vvs heir consider the
 practise that hes beine observit Vpon this sub-
 iect heirtofor in all politique gouvernemen-
 tes fathfull and infidelle. Did thay vwho so
 much esteemit the lavves of the 12. tables, a-
 mang the Romans, or thay vho reducit the
 hoill lavves in one Cod or volum only ad-
 mit the said lavvis for competent Iuges? And
 Amang the Hebrevis Vwhat the blessed lord
 god him self Vves Lavvmaker Vves thair not
 Iuges establisht to Iuge and discern Vpon all cō-
 troverseis that culd fall out and albeir it be said
 in one place (*search the scriptures*) that is no com-
 mandement to declayne all vther Iuges bot the
 scriptur, becaus that cōmanding our childring
 diligently to study the lavves vve vvis thame
 not to contem all vther Iuges nor to denye any
 decission of law bot such as thair thair self shall
 collect of the said lavvis: as also in ane vther
 place of scriptur it is said (*tell the church.*) by
 vwich vwordis ane vther Iuge nor the scriptur
 is evidently designit. Heirvvihaill it can not be
 denyit that the church is to the scriptur as the
 pilot to the Rodet, the mason to the lyne The
 Magistrat to the lavves, for as during the tēpest
 it aualit no thing to haue vwith in the schip stoir
 of Rodares except thair be gouvernit by the hand

of the steersman or pilot: And as to beild a hous
 stoire of Lynes, squaris, stone and tymber disor-
 derlytly heapit vvp heir and thair serve for no
 purpos except the mason vse his art in disposing
 tharof: And as millions of Codes and digestes,
 of actes of counsaill or parliament or what soe-
 ver laues Imperiall or municipall can never
 decyid a proces nor pacifie parteis contending
 except the magistrat by viue voyce decern se-
 cundum allegata & probata: Evin so the roddar
 and compas, the lyne and squair of the holy
 scriptur and laues contentis tharin except thai
 have the church to be steersman, masson and lu-
 ge thay of thair self shall neuer pacifie parteis
 contending in fayth and religion, more nor the
 compas allone can gyid the Schip or the lyne
 allone beild the hous. And agane albeit evry
 one imbarquit have for sautie of his lyf a spe-
 ciall Intres to see the schip vveill gouvernit yit it
 shuld be boyth presumptuous and perrelous if
 contemning the ordinar Pilot and Marinelles
 evry one shuld put to his hand to sett the com-
 pas, cast the lead, Hold the helm and steir the
 roddar: and albeit evry one of the familie ha-
 ve speciall reons to see the hous comodiuslie
 beild yit shuld it be boyth a feetles and confusit
 vwork if evry one of the household should play
 the Architectour or mason: Evin So in the schip
 of Crystis church tosted this day so dangerou-
 sly to and fro by so many turbulent vyndes
 and vaues of hereseis, and in the fabrique of
 his mysticall hous if evry one Shall presum
 and

and vsurp the gouernall and lyne of the blessed scriptures, in such raskles cōfusiō can be no beilding vp bot breking down, no sautie bot schipurak.

And vhar it is allegit that by scripture wee must iuge of spreites and parteis contending vpon questions of scripture: yit yat being granted it doth not necessarily follou that the said scriptures be competent iuges: for adhering to our former similitudes without the gouernall the schip can not be veill gouernir, nor without the lyne or squair the hous deuly perfyted: yit the steirman is callit the gouernor and not the gouernall, the masson the beilder and not the lyne or squair: and this comparison doth hold in all examples of the lyk nature: for behold when you compt with comptares not thai bot you be callit the comptar: when with your money you buy any thing not the money bot you be the buyar and yit more specially, you can neither hear, smell nor taist bot by meanis of your eares, nose and tounge, yit you be callit the hearer, smeller and taister and not thai. Euin so albeir by the most eequall lyne and leuell of the scripture the church doth iuge betuix orthodox and hereticall opinions, yit Sche not the Scriptur only ar to be esteemir lafull Iuge: for as sayit the Apostle sche is the pillar and fondamēt of veritie: who if sche shall not with hir holy hād steir ad gouern the Christian barque so miserably distressit with so many contrarius fluxes and refluxes hereticall and schimaticall wee

shall be of necessite ouerwhelm'd with the vehementnes of sic erroneous inundations, and if sche shall not apply vnto vs the iust leuell of verite in this vofull varietie wee must remane no les confusit, indispos'd, disorder'd and vnapt for the mysticall fabrique of the hous of god as confusit materialles of stone and tymmer scatter'd abroad hear and thair be vs'd vnto a materiall fabrique of the hous till thai be collected, plac'd and polis'd by the cunning handes of the skilfull masson.

Bot to the end the madnes of this age vvhilk vill not submit thair self vnto such as vithin the church be deuly authoris'd with Apostolique succession (lyk as in ancient ages all controuerseis in fayth ver submitted to the doctores and counsailes possessing the same places) may be evidently vinquisit I vill befor I inter into my matter produce only one exemple of the famous Emptiour Theodose the elder so much prais'd by S. Augustin, Orosius and the Poet Claudian.

*Theodor.
Cast. in the
Tripartit.
History.*

This sacred éprouer seing in his dayis the church pitifully vex'd by the hereseis of Eunoni^{us}, Nouatius, Macedonius and Arrius did call vpō Nestarius bishop of Cōstātinople vhar for the tyme he reman'd craving the said Nestarius opiniō v hat cours ves to be hold for pacifeing theis schismes. Nestarius (not presuming to much of his learning as men without learning in theis dayis do) did consult vith Agelius and vther bishop and vith Sisinnius a lēctor. Now this Sisinnius

nus being the od man of his age for erudition and eloquence gaue this aduys saing that so long as the parteis forging and fostering neu doctrine had libertie to writ and disput their culd be no hoip of concord bot rether of greter schismes and factions, affirming the only vay to pacifie all ves to caus matterres controuerted be submitted to the censur of the church in reforming and reducing all vnto and by the voyce and authorite of the fathers who had bene anciertly admitted for autèik doctorsharof: for so said he suld the curiosite of restles branes be brydelit by the self same maiestie viche had confundit all heretikes from the ascension of Cryist Iesus. The bischop Nectarius lyiking veill of this aduise did inform the Emperour tharof vissing him call vpon the cheif heresiarches and ringleaders of the factius and to ask of thame if thai vould stand to the decision of ancient doctors who did floris befor their neu opinions ver hard of and ver for that caus to be esteemit indifferēt iuges in that thai had neuer sene nor hard any of the parteis contending, and in case the said nquators suld refuse this most resonable submission the Emperour ves solicted to hold thame manifest cōtradictors and impugnars of the authorite of the fathers and of the primityue church. To be schort the schismatiqs ver cited and standing vp befor the Emprour he did ask of tham what opinion thai had of Ecclesiastique doctors namly of such as had writtin befor their neu questions ver controuerted? Vbarun-

to at the first with gret modestie thai answered
 saying thai did esteeme the said ancients gret
 preceptors and pedagogs of the church. Bot
 the emperor agane demanding if thai wold sub-
 mit thair neu opiniōs to be censurid by the writ-
 tes of the said anciēts, then thai began to dout,
 sum refusing, sum granting simpliciter, sum grā-
 ting and refusing conditionally : Vharupon
 among thaim self did arise such confusion and
 clamour, sum affirming, sum denying sum distin-
 guishing that by thair insolidite and incertenty
 the solidite and certenty of the Catholique
 church wes manifested and the said Emprour in-
 terponing or conioyning his imperiall authori-
 te with the spirituall did conclud and decern
 with Terrullian traitting this passage of S. Paul
 flee from ane heretique after he be once or
 twis admonisid in whilk traittie the said Terrul-
 lian doth aduise treu Catholiques not to dis-
 put with Heteriques by expres text of Scripture
 bot to reduce thaim to the ancient tradition of
 the church and doctors tharof and from the
 said church and ancients to resauē the treu sens
 and interpretation of the scriptur and of all
 questions cōtrouerted within the church accor-
 ding to the laudabill opinion of Origenes who
 doth affirm that only to be resauit for vndou-
 ted verite whilk in no point doth differ from
 ancient Ecclesiastique tradition.

*Occasion mo-
 uing the au-
 thors to writ
 this small
 treatise.*

Bot Seing in theis latter dayis thair be no
 emprour to practise the counsell of Sisinus al-
 beit the curiosite of this tyme brangilling all the

fundamentes of treu religion had more need
tharof nor euer heitofor: in so much as Sim-
pill ons be cast into such incertentie that hardly
can thar resolute whidder to follou antiquite or
nouetly, science or ignorace, or dor or disorder;
it is tharfor the deuire of eury one in particular
to supplie this generall defect to his pouer (be it
neuer so meam) by studeing to edifie the igno-
rants and by expressing his charitable affection
ether by vord or vork. For whilk caus I not pusi
vp (as the lord knouit) with the fuelling (spreit
of curiosite, contention or malice, nor corrup-
ted by lucre or avarice do vnto the glory of my
gratius lord god, benefit of my cuntrey men
and satisfaction of such as ether dout of or de-
tract my conuersion simpillie and sensibillie sett
down my popular opinion in this behalf decla-
ring hou I my self ves cleare of all theis doutes
and brocht by goddes grace to know on what
syid the verite ves to be found.

After I had red in the Apostle Timoth. 2. and
3. chap. the church of God to be callit the fun-
dament or pillar of verite I thoct it necessary
to serch out vhar this pillar ves to befound
that being assurit tharof I suld no more dout of
the verite beildit tharupō, esteeming it a matter
presumptiis, preposterus, and absurd to think
that eury priuat man must first know the verite
befor he know the church and by the said veri-
te to discern the treu church from the fals:
Seing S. Augustin him self ves not ashamit to
expres vordis to confes that he had neuer bele-

*The verite is
to be knowin
by the church
and not the
church by the
verite.*

uit or know in the Euangell for Euangell (albeit it be the vndoured verite) except the autorite of the church had first moued him tharunto. The holy father doubtlesly did consider how impossibill it ves to eury one in particular of himself to penetrat and rip vp the latent secreities of this verite vharin is comprehendit such deap and deantie treasures of visdome, vich gaue not only occasion to ancient Doctors of the primitive church to spend so much tyme and study in explaning tharof bot euin the Apostles thair self if thai had not bene first assisted by the celestiall commentares of Crysts auin viue voice and secondly vith supernaturall assistace of his holy spreit after his most gloriou A scension thai had neuer bene habill to haue comprehendit the deap of thar inscrutable profundite for manifestation vharof the holy spreit ves specially boyth promisit and send vnto thame.

*That the sense
of Scriptur is
not so facill as
many suppose.*

Sanct Hierome in his first booke agans the Pelagians doth complete of the Heretiques of his age who to draue the pepill to thair opinions ver nor aschamit to affirm that the Scriptures ves easy to be vnderstud of childring, yeme and idiothes. to this effect vritting to Paulinus theis be his vordes. *The only way to vnderstand the scriptur is that whilk eury one doth vendicat or vsurp euin to the doring cloone, skolding drab and babil-ling sophist: of the Scriptur (sayis he) thai all presum and pratill, teching befor thai be taught, of whilk presumptetis arrogance if wee shall trust S. Augustin, S. Hilar, S. Epiphan and the said S. Hier-*

*August. 2.
booke Confess.
chap. 25.*

rome all hereseis haue preceeded wheras eury one interpreting the Scriptur after his auin pleasure perswade him self to haue found out the vndoubted verite. But the most venerable fathers did not tak vpon thame to vnderstand the scriptur till thai ver first veill instructed by such as had sufficient vnderstanding tharof. So sant Hierome gloriseis him self to haue lemitte the holy Scriptur vnder Gregor Naziazan and didimus. So Sanct Basilus Sequestering him self from all secular study and societie did schoit him self vp in ane monastery full 13 Yeares passing his prentisship in the scriptur and souking vp the treu sens tharof out of the blessed paip-pes of ancient approued doctors and not of his auin priuat imaginations as toob many do now adayis.

*Hilar. 2. book
of the Trinit.
Epiphani. 7.
Syn. 3. 6.
Hieron. 2.
chap. 10. to the
Calat.*

Moreouer in the auld testament wee read not that all ver doctors and interpretors of the law bot à feu did exerce that function: and in the neu testament wheras sanct Paul doth institut degrees within the church apointing sum to be Doctors, sum Prophetes. &c. tharby the Apostle doth manifestly insinuar the sens of scripture not to be patent to eury one. Tertullian also in his prescriptions. chap. 14. doth esteeme it for ane euident mark of hereticall churches *whar thair is no difference of sex or office nor distinction maid in reding holy scriptur, and whar (to vse the said authors vordes) Catechumens or inirants within the church shink thame self perfyit befor thai be instructed, whar vemen be so bold and insolent*

that thai dar presum to tech, disput, contend: vhar he
 that is to day diacon is to morrou Lector, and to day
 preist to morrou Laique or secular, and vhar Laiques
 exerce and vse the office of preist and Sacrificateur.

Agane if it be the part of the Phisitiā and not
 of the patiēt to try the sicerite of medicamē-
 res: if the steuart and not eury houshold man
 suld oppin the stoir hous and distribut the vi-
 talles for eury one of the familie in particular:
 if the master and marinelles not eury slumme-
 ring and seaseik passinger suld sound the deap:
 direct the cours and gouern the schip: Hou
 much more is the tryall of the Metaphysicall
 Medicin and distribution of the celestiaall food
 of our Saüles conteanit in holy Scripturs and
 gouernement of the schip of the church pro-
 per only vnto thām that vorthely haue passit
 thair degrees in that spirituall facultie and be
 lausfully apointed dispensators and steuarts of
 that celestiaall familie and finally be masters and
 marinelles ministeriaall within the mysticall bar-
 que of the holy church and not to eury child,
 yoman or idiot?

Besyd this wee see by dalye experience not
 only in liberall sciences bot in artes mechan-
 que hou base soeuer thai be that mē haue need
 to lern diligently certane yeares befor thai be
 habill to tech and thai must pass thair prentis-
 chip befor thai be maid maisters, and ve see
 that thai vho presumes to do vtheruayis be
 esteemit bot arrogant and impudent: if so be
 vhy suld not the lyik (if no more) tyme and
 study be

And y^e be in ployit in theologie befor we pre-
 sume any grete perfection therein being the is
 the queene and maistres of all vther sciences bet-
 ween as the sayim Latin entit in the besyill vish
 wunselin ferdith pure sanctuary of his Scie-
 pteu in the first year month or day that we
 can spell or read anything in our vulgar tongue
 as the we had it no pilot or pedagoge being
 in piteu lyk the folish heares ites who desy-
 rus of lyght flee headlong to the candle and so
 burne thair self not knowing the necessa-
 rye meane to lyght when it is not becomen be-
 comen by fire. So the ady. for a ady. be-
 the blanch of holy scriptur do not burne reme-
 mber thair selfe thairunto without fear or
 forfear not considering the maiestie thair of
 but folisly trusting thair selfe capable of any
 thing thair can curiously consider without thair
 tak on and we be before thair be instructed thair
 interpret all pte. distinguishing conclud. pte. and
 pen before thair can well myde the rudiments of
 wther inferior ite. For muchles attend vnto any
 perfection in this science of sciences and be in
 thair doctryne fuch as turning so pte. a dige-
 rus for de lyir alarque ad fure the same with
 copie. For de ad all such metes as are not thinking
 pilotes and melleles to costly and superfluous
 in thair thair selfe haue him knowledge in that
 art haue lernit sum generalities thair be as to
 know the art the. pte. of copie. pte. and
 sterborn. lof ad lie. But the night coming the sea
 swelling the storm intrassing and the light of

moone and starres extinguish by force charof,
 no doubt such temeritie can not escap vnyrmus
 repentance: euen so thai who be imbarquit in the
 weak vessel of thair anie sond imaginations
 presuming potheles to sail the sacred seas of
 holy scriptur without perfyte pilotes and peda-
 goges can not escap sum notable schipurak
 ether by dashing thair self vpon sum roque of
 rebellion or by running in sum botomles golf
 of hereticall sect or schisme. *De deyl to am*
ma So Augustin in his first book of Christian
 doctrine chap. speaking vpon this matter agas
 the foolhardines of sum in his age doth say in
 this sort thai be default with manifold obscuri-
 ties and ambiguities whorashly read the scrip-
 tures taking oft tymes one thing for ano vther
 and in ano vther place the said father doth af-
 firm the holy spreis not to haue vnadvisly co-
 nent of maid obscure the scripture to the end
 but thai shold not by too much familiarite or faci-
 litye become contemptibill but reuerent as most
 vancient for he most euident in this point saying
 in his 1. book chap. 27. agas Heresies that the
 scriptures abound in infinite mystereis of diuine
 Sapience and that thai schyne with inspekable
 gloriefull coherence for many variable Dialectes
 and many obscure phrases, parables, tropes, figu-
 res with so many clauses whilk at the first seem
 o contradictory or repugnant. *Dei gourd in*
 he The scriptures then be difficult in two respects,
 one in respect of the matter wharof thair treat,
 that is to say of the most highe mystereis of crea-

tion, Incarnation, Regeneration, Predestination
of the Sacraments, Angelles, of the most blessed
vnite ad trinite, with many other supnatural
creittes. Agane the styill of the scriptur is
difficill: for not only passages ad clauses tharof
whilk be indeed obscur bot euin such as sea ve-
rey plane oft tymes cā not be vnderstud without
assistace of the self same grace whilk did deuify
and dyt thame as sayit Solomon in the 3. of
the book of Sapience. O lord who can know thy
sens or meaning except thou send thy spirit from
aboue:

Morouer no mā can deny bot that aue mer-
uelus ingmēt and experiēce is requirit to know
what places be literally what figuratiuely to be
interpret. Heirnythall the ambiguous phrases of
Scriptur doth render the same difficill as when
we reid in S. Io. 8. Thou who art thou? I the begin-
ning who doth speke vnto you. and in matheu the 11.
he knew hir not till she brocht to bed. and to the
Corinth. 1. chap. 13. what shall they do that be bap-
tist for the dead or for dead. and to the Ephes. 3. that
the manifold wisdom of God may appear by the
church vnto Princes and potestates in places or per-
sons aboue etc. and in the first of Peter the 3. In
the whilk cūming vnto the spirittes imprisonit who
belenit not attending the pouer of God in the daye of
Noah. Siclyk imperfyt phrases products gret
difficulte as that in the 3. to the Romans. as by one
man sin vnto all men so by the iustice of one. iustifica-
tion of lyfe vnto all men: what in that hoill period
or clause thair is no verb copulatyue to absolue

the sentence and the same difficulte doth arys
of pharases spoken after the Hebrew fashion as in
the 118 Psalm my soul is cast in my handes and
in the Euingell the word saith he shall be him lo-
se is. Siclyke be some pharases Ironique or spoken
in derision as in Genes 3. Lo Adam as one of his
knowing good and bad Thair lakir not also most
exquisite and quik antiphrases or spee his hauing
a contrarius sense as in Job 1. whar it is said that
he sacrificed daylie for his childring lest thair shold blis-
god; and in ane other place the said Job speaking
to God. I haue not sinit yit my Ee remanit in bu-
sternes And yit agane vnto God. thou knowest that
I haue done nothing vickerly.

Bot of sentences as the first face seeming co-
tradictoritis the Greteft difficulte of all doth
arys as in Exod. 20. I am the lord God strong and
Ialous visiting the iniquities of the fathers vpon the
childring vnto the third and fourth generation: whar
unto that of 12 eck. 20. apperis directly contrar
whar it is said the son shall not beareth iniquite of
the father. And in the border prayes we pray the
lord not to tread vs in tentatione. Yit Sanct James
sayis that God tempteth no man. and Sanct Paul
to the Romans 3. we beleast sayis he yhus man is
iustifit by fayth without the workes of the lau.
contrary wayis Sanct Ia. chap. 2. sayis you see
then that man is iustifit by workes and not of
fayth ony way. Sanct Paul in this matter seemit
to be contrarius vnto him self saying 3. Co-
rinth. 3. chap. all fayth without charite to be no-
thing. being charite is a work commandit by the

labours Exodus, Honour thy father and mother, 6
 6 and Math. 23. Call none your father, 7
 and in the same Decalogue. sanctify the Sabbath, 8
 and in the 12. of Math. the Priests which be thus
 pillaged violate the Sabbath not committing any crime:
 Item 2. will you: shall see me and 2. will you: shall not see
 me: Item in Iob in my flesh I am afflicted to see God:
 my Redeemour, and in 1. Corinths 15. flesh can
 not inherit the kingdom of God: Item in the 26.
 of the Proverb. Answer not a fool according to
 his folie: and in that same place answer a fool
 according to his folie. Item John 10. the father is
 greater than I, and John 4. the father and I be one.
 Item Io. 11. the word ver. maid flesh and Malach.
 3. I am God and am not chāgin. In Marc. 15. we
 read that thai who hang on the cross with
 Cryist did blasphē him: yit in the 21. of Luc. it is
 said that only one of them did blasphē him. Itē
 in one place, my flesh is verie good, and in ano
 wher: flesh profited no thing. Item in the epi
 stle to the Hebrewes it is said yet without effu
 sion of blood is no remission of sins: yit in the
 Evāgell we read that Cryist boysh did semit and
 gave power to his Apostles to remit sins: whar
 thair was no effusion of blood: *Man. 9. 1.
 Luc. 5. 10.
 Luc. 7. 27.
 Io. 10. 13.*

Their phrases ambigues, figurative, Ironi
 que, antiphrastique and at the first seeming con
 trarius gave no small matter of studie: vnto
 famous doctors preceding whose tedious travel
 les and incredible labors shew evidently yet
 thai have bene too stupid and vane in ta
 king such endles pines vpon matters so plane

orelles vee too arrogant esteeming difficulteis so facill: for explaining wharof none be more busy to writ paraphrases, annotations, commentaries and comun places nor thai yat mak the ignorant pepill beleif the scriptur to be so plane and none perswad more the necessitie of prechors nor thai do: vhillk furlie ver all superfluous if the sens tharof ver so evident and patent as thai imagin. And moreover if it ver so Sanct Peter ver much to be blamin vhen as he doth say yat in th' Epistles of Sanct Paul findry things be difficult to be vnderstud vhillk the vnlernit and incōstāt periert as vther scriptures to thair auin perdition. and not only S. Peter bot findry other disciples merit iust reprehension vho in the 6. of Iohn did say. This is ane hard spech vho can hear him.

*By Knowing
the treu
church vee
shall know the
verite and treu
Pastors and
by thame be
resoluis of all
doutes of co-
science.*

Theis difficulteis so dangerous vnto the vnlernit and inconstant (as Sayit Sanct Peter in the place forsaide) maid me diligently to serch out vhar the treu orthodox Catholique Apostolique church suld be that by hir I mycht vithout danger knou yat vhillk adhering only to my priuat opinion I culd not vithout fearfull dāger presum to know: to vit to know the veritie (vhat of sche is the pillar and fundāment) the laūfull Pastores, treu sens of the verite and of all questions this day controuerted for if it be treu (as it can not be vith reson denyit) that of the primityue church and Doctores tharof vee haue resauit the catalogue of the canons or bookis of authentik Scriptur (vhillk be the vndou-

ted verite) by what reason can wee refuse to
 resaine the treu sens and interpretation of the
 said bookis and of all questions ryling there-
 upon of the lawfull, lineall and vndoubted suc-
 cessors of the said church rendring vnto thame
 the lyik honor, respect and credit whilk our lau-
 dable forbears euer from the dayis of King
 Donald (who regnit 2 1400 yeares ago and) resai-
 nit the Christian sayth as it is this day professit
 at Rome by meanes of Pope Victor the fyfcieth
 bischop from Sanct Peter) did giue vnto anie
 churches preceeding: wharunto if wee suld ynh
 Christian obedience bou out stubborn hartes
 wee suld cleary vnderstand all theis ceremoneis
 vsurid in the Romane church in the seruice of God
 whilk do seem vnto many (as I haue did once to
 my self) so ridiculous, Idolatrous and absurd to
 be notwithstanding most decent, necessary and salutar
 ornaments, full of consolation, Good exemple
 and prouocation vnto humillie and holines.
 and such as be (as one of the ancients did say)
 benefices vnto men malefices vnto the deuill
 and Sacrifices vnto God

But in respect all Heretiques heitofor haue
 boyth arrogated vnto schame self the treu sens
 of scriptur and name of the treu church it shall
 be necessary for auoyding of prolixite to mak
 mention only of such markes as be peculiar
 and propre only so the treu church omitting
 such as be common boyth to the treu and fals.
 Irenus in his dayis did much complene in his
 5. book agans Valentinus vpon the impudent

*That all He-
 retiques heit-
 ofor haue v-
 surpit the na-
 me of the
 church.*

1. act of Heretiques who bragging of the monuments
 2. of Scripture witnesseth with gloser and unidi-
 3. cations of men did also brag that with them was
 4. the true church and true successors of the Apo-
 5. stles: and the lyke impudence doth Lactantius
 6. reprove of the Heretiques in his dayes who (sayis
 7. he) did more confidently use the name of Chri-
 8. stians and true church more the Christians their
 9. self and before Lactantius Saint Cyprian in his
 10. booke of Mayn Instructions doth say of Dona-
 11. tian that as he was not being excommunicat nor with-
 12. standing contemner the gospel of men so Dona-
 13. tian not being of the church was not asham'd to
 14. usurp the name thereof blaspheming the true
 15. church and calling his hereticall sect a church
 16. in his booke to Idarian doth in yll manner lame-
 17. y in the Synagoge of the antecrist sould vendicate
 18. the name and power of Christes church Saint
 19. Augustin in his Booke to Constantine August
 20. doth object the self same impudence againe the
 21. Donatistes, and Saint Bernard in his sermon
 22. upon the Canticle doth declare y in his age ver-
 23. sum calling their self Gnostiques and Apostoli-
 24. ques who (as this allegorie) had only reacht vnto
 25. thame the true sense of Scripture after the same
 26. had bene hid from the knowlege of ages prece-
 27. ding and theirs Gnostiques albeit that wold spe-
 28. cially be call'd Apostoliques y in that did scorn
 29. and mock all vther euident of Apostolique suc-
 30. cession except of their doctryne lyke vnto sum
 31. of yac same humour in this deplorable age,
 32. whose preposterous opinion in this behalf remaine
 33. to be

to be refuted Herefter in the article of Aposto-
lique fucceſſion.

Then to th' end theis falſlie vſurpit titles
deſaue not the ignorant cauſing them to tak the
vyſe of Puteſer for Susanna and Samaria for
Ieruſalé; I will produce four peculiar markes of
the true church whilk the moſt ſimpill ſoull in
the world may eaſily ſee only to apertene to
the church of Rome and hir adherentes and
not to any vther church impugning hir.

And as to ſuch as vould haue ſound doctrine
and ſincer miniſtration of the ſacramentes to
be infallibill marques of the true church, ſuch
men be pitifully abuſed for theis be not the pro-
pre marques of the church quarto modo as ſay
the Logicians ſeing all Heretiques yat haue be-
ne heitofor haue chalengit as much or more
that prerogatiue as did the vndouted orthodox
church. Yea this day euery Hereticall ſect doth
bitterly contend one agans one vther to haue
only the honor of theis two markes. Tharfor
vee muſt fynd ſum vther markes more certane
and ſpeciall to th' end vee may euidently ſee
whilk church this day contending vpon this
point ſould be preferrit vnto the reſt. Whence
then ſhall vee extract the ſaid infallibill marques?
not of the brane of any party contending: for
lyik as to the making of of a perſyit circle vee
muſt haue a firm and immouable centre: ſo to
find out theis marques deuly as aperteyneth to
th' end no party contending haue iuſt cauſe of
exception thai muſt be deriuit from ſuch equall

*Solid doctrine
and ſincer mi-
niſtration of
the ſacraments
be not infalli-
bill marques
of the true
church.*

*and to the
end to the
end to the
end to the*

*Four infalli-
ble marques
of the treu
church.*

and cleare fundaments as all contendantes fall agree vnto. For this cause wee shall extract thame partly out of the Symbol whilk generally all Christians this day vse collected (as Sanct Augustin doth affirm) by the Apostles thame self: Partly of theis Symboles whilk wes gathered by ancients in the most famous counsailes of Nice and Cōstantinople more nor à 1300. years ago. In the Symbol of the Apostles the church is callit holy and Catholique, in th' other two sche is callit one and Apostolique. Vharupon I do gather four marques so proper and peculiar to the treu church yat churches hereticall can not without manifest impudence arrogat the same as thai do the vther two of sound doctrine and sincer ministratō of the sacramentes.

*The first
mark of the
treu church is
holines.*

Then the first mark is to be holy: whilk is not to be vnderstud yat all being within the church be holy and iust: becaus yat the church whilk in the Grec is callit Ecclesia hes hir name from vocation or calling vharby it is certane yat thair must be as veill vnholly as holy within hir, considdering yat many be callit and feuelected to holines and iustice. For this cause in Scriptures the treu church is designit vnder the name of à grange or barn in whilk be boyth corn and cast: Sche is callit à feild in whilk the poppill and tares grou vp vyth the Good grane: Sche is callit à nett in whilk resauit both Good and bad fisch: A vyneyard in whilk be both sour and sweit grapes, frutfull and vnfructfull vynes: A flock in whilk be boyth goattes and Scheip, Rouch and

rent, scabbie and hoill: To ane hous wharin be
 Vescheles of gold and Siluer, of trece and erth,
 sum to honor and sum to dishonor, and to the
 ten virgins of vvhilk as many ver foolish as
 vyise. Tharfor in the treu church so long as sche
 is militar heit in the erth the bad be mixit vyth
 the Good seeing it is only the church trium-
 phant in the heauin vhar all the membres be
 Good lyk as all the infernall menzee be leud.
 The the treu church is not callit holy in respect
 thair be none in hir bot holy ons bot in respect
 none can in effect be holy housoeuer thai haue
 outuart apparence of holines except thai be cō-
 prehendit vythin hir. Euin as a gret army is cal-
 lit braue, puissant and riche, not becaus eury
 one of the army in particular haue theis quali-
 teis bot becaus the better part and most vorthy
 personis tharof be such: Euin so the treu church
 frō the better part not frō the greter is callit ho-
 ly. Vharunto is agreable yat of Sanct Matheu
 13. vhar the church is callit the kingdome of
 heauin not yat all vythin hir be heritores of yat
 kingdome bot becaus none can in herit heauin
 except he be first comprehendit vythin the
 church.

And vhar as it is said of the church in the cā-
 rique of Solomō you art (my darlin) altogidder
 beautifull and thair is no spoie in the, yat is
 meant properly of the church triumphant vvhilk
 in the same chaptor is said to be crowned by hir
 spouse: Bot if vyth S. Gregore vvee fall apply
 theis yordes to the church militant then thei

*S. Grego. 18.
Ecclef. dog-
mat.*

*Greg. vpon
the 4. of the
Cantiq.*

*Apocal. 1.
Ephes. 5.
Hebren. 9.*

church sayis the said holy doctōr may be callit fair and spotles becaus the elect membres tharof by inherent grace be pure befor God and be not defylit by the sociētie of the reprobar, and albeit no iust nōr holy man be faultles befor God yit he cessit not to be holy becaus by his vouis and vill he doth Supple the defect ad febilnes of his force and faculty obseruing à daylie Cleannes (as Sayit the said holy father) vhenas by his teares he doth daylie vesch away and confes his smaller sins and doth abstene from the greter.

Neither is it impertinent to call hir sanctaid est sanguine Christi tinctā v hilk is to say sprinkillit vyth the blood of Cryist becaus vyth his pretius blood he hes vaschit away hir sins and hes so loued hir yat he hes geuin him self for hir, yat sche mycht be sanctifeit and purgit by his blood from the vorkes of deth. and for this cause Sanct Augustin vpon the 8; Psalm. dot affirm yat all rhe faythfull be callit sanctes.

Thair be also many vther resons vhy the church suld be callit holy, as for yat sche doth institut nor prescryue no reull in doctryne or maners v hilk is vnholly: by th' one forbidding all infidelitie and by the vther all iniquitie, hauing also vithin hir ane holy SACERDOCE or preist head v hilk neuer hes bene atogidder depryuit of sum secreit assistance of the holy spreit (as heirefter in the auin place shall be moir plainly delectarit) in so much as tholsche seem bor as à barn or stak vharin doth appear no thing out-

wardly bot cas and stra: Yit being threschit, schakin and riddillit befor the vynd of treu tryall thair fall alway be found in hir a heap of Good corn whilk no vynd of vanite nor tempest of tribulation can scatter or blaw away. And albeit as sayit the prophet it doth appear yat Saran hes schorn the feild of the church ad vedagit the vynes tharof ad yat God doth bot glane after him ad only gather sum feu grapes: yit is not his nuber so small bot yat he boyth hes had throuchout all ages of all kynd persons and in all places sufficiēt stoir of holy ons vythin his church designing no other limite or marches to his inheritace bot from the sone setting to the ryding tharof. and this inheritance by the ancients is pertinently comparit to gold or siluer whilk in the mynes is not found all pure and persyit bot couerit and mixit vith many filthy materialles, yit the myneres and meltares do not for all yat vilany dispyis the defylit lignot bot doth put vp the same esteeming it a mettall most rare ad pretieux Naming the hoill myne or pitt tharof not after the name of the huge montans of other contemptible materialles couering or compassing hir bot a myne of gold.

Bot omitting all theis significations of holi nes whilk all properly do apertene to the Catholiq Romane church I adher principally vnto yat signification whilk bringit vith it such specialite as can not be applyit to any vther Christian church bot to yat of Rome whilk is yat amang the Latins by theis vordes (sanctum es-

se, to be holy) is vnderstod as much as to say
 to be firm and stabill, difficult to be inuadit or
 violat at lest whilk nether suld be inuadit or
 violat. So the ciuill lau doth call the rampartes
 and fortifications of a strong citie, the Tribuns,
 trefors and tempills tharof holy things becaus
 none may, at lest none suld molest or incom-
 mod theme. Euin so nothing being more au-
 gust magnifque or venerable befor God and
 amang men no thing more firm and stabill nor
 the church of God, of Good reson sche has ever
 had the titill and addition of holines, for vhat
 can be more firm and stabill nor yat whilk is de-
 dicat by and to Cryist from whom by force no thing
 can be abstracted yat his father had geuin vnto him
 she is beild vpon such a roque as nether rane nor
 vynd incresing can dimolish nor the portes of hell
 preuaill, hir fundation being so solid (as sayit the
 Apostle) yat one viher fundation can no man lay
 then yat whilk is alredy layid to vit Iesur Cryist.
 Resting vpon this fondation thair nether is, ves
 nor fall be pouer or polacie yat can defait hir.
 for as sayit S. Io. Chrystost in the Homilie of his
 expulsion. Tom. 5. sche is more durable nor the
 erth ad as durable as the heuin, becaus hir root-
 tes be fessinnit in boyith heit hir membres mili-
 tant and aboue hir membres triumphant. Mo-
 rouer that of Sanct Math. 28 vhat our blessed
 sauior doth say yat he sall be vyth his apostles to
 the vordles end: theis vordis of necessite must be
 relative vnto thair successors and to the hoill
 church succeeding as veill as vnto the said Apo-

Io. 17.

Matth. 7.

Marc. 16.

2. Corint. 2.

fles seeing that cold not liue till the world were
 edir: By theis wordes I say the church is not on-
 ly declarid to haue an vndoubted holynes: Boyth
 in doctryn and lyf (houseuer sche be traduced
 or sklanderid) and that becaus Cryst Iesus be-
 verren of his holy spreit is wyth hir to the con-
 summatio of the world, boe also his firmite and
 permanentes is expresse confirmid in yee: no
 term is set vnto hir: boe the latter end of all
 ages. The church then is yee land Vntill the lord
 hes ordenit to last for ever, wharof the prophet
 doth say. *thou hes foundis hir vpon his stabiles and
 sche fall not faill world wythout end* and sche is the
 kingdome wharof it is writtin. *My kingdome fall
 command eury where: of whilk the prophet so oft
 tryit. The pepill and kingdome yee fall not serue the
 fall periss.*

Esay. 60.

¶ Wharuppon I gather for conclusion of this ar-
ticle. That church whilk neither foren enemy nor
fals brethring could hauer to this day also gildid of fals
remaning terrible lyk an armye will reuenged in battall:
That church whilk may say vyth the Psalmist thou
oft from my youth haue thay innadit bor could
not vinquish me. That church as say it Iohnⁿ mar-
tyr in the collogue agans Triphonius: Whilk as
the vyne the more you fied in the more sche
is frutfull: That church as said Hilarius in his
book de trinitate, whilk triumphet the more
sche be tred vpon: That church whilk can not
sink more nor the palm and abydit the fornace
lyk the fyne gold, euer flourishing howsoeuer
sche be forcit is to be esteemid holy in this pro-

per signification of holines contening firmitie
and perpetuite. But amāg all churches that this
day stryue for the pretogatyue tharof only the
Romane church may produce attentik testimo-
nis of this firmitie agans all fortions euer since
the tyme yat th' Apostle Sanct Paul writt his
Epistle vnto thame whilk nou is near a 1600.
year. During whilk tyme nether infidell Paga-
nes by thair fearfull tormentes, nor Tyrans by
thair Barbarus persecutions, nor Ieuis by thair
obstinat opposiūon, nor schismatiques by thair
factius separatiō, nor Heretiques by thair perni-
tius cōtradictiō and inuectiō euld neuer be ha-
bill to extinguis the lycht of this Romani lamp
nether by thair slich nor micht: vheras other
sects and monopolles going about to supplant
hir and all Hereseis lifting vp thair hornes aga-
nes hir for the most part haue perissit befor
thair doctryn ves veill plāted: and if any of tha-
me haue sum few ages indured: the patience of
God almychty in yat behalf and his longanimi-
tie hes euer recompensit thair obstinat indura-
tio vyth the more fearfull punishments often tyme
to the Eys of the world vharof wee haue
the notable exemples of Simon Magus to the
errour of the beholders by euill spreites most
violently lifted vp in the air and tharefter thro-
uin down all rent and dismembred: of Mani-
cheus slain quik by the king of Persians: of Mo-
tanus vho patt violent handes in him self: of
Arrius vhoſe bouelles braſt out at his fundamēt
to the extreme horror of the assistants and of
Nestorius

*Egesp. 3. book
3. chap.*

Arnob. 2.

*book agans
the gentils.*

Euseb. 5. book

hist. chap. 16.

Athanas. 1.

Ruffinus,

Euagrius.

Nestorius who ves eatin vp vyth vermin. In sum: all Hereseis and Heriarches yat have impugnit the Romane church be such as sayit Sanct Paul as cā not lōg indur bor Sche (as Sayis one of the ancienes) is the beaunie of the firmament whilk schynit perpetually: and hir Enemis be bor cometes conceault of terrestriall vapores whose flam ceassit hou sone thair gros aliment beginnit to fail. Sche is one indeficient flood whilk being continually nurissit by the living springes of the holy spreit can not dry vp: thai bor brookes or burnes whilk do ceas hou sone the storm or rempest is overblouin. To this purpos Sanct Augustin uttirng vpon theis vordes of the 97. Psalm: Thai fall turn to nooht as doth rusching vatteris, sayet. Be not attenied to see the small brookes ryis and rummill for a vhyll for that is bor a sp: it whilk rouschit away and can not fest. Many Hereseis (sayis he) haue rored and run mychtely bor thai be nou as running vatteres past and gone and in such sort dryit vp as if ancienes had not maid mention of thair names hardly had vee knouyn yat euer any such persons had bene. this much Sanct Augustin. Contraryvvis it is certane yat the church Catholique Romane hes continuit euer glorias as veill in persequeution as in prosperitie sen the dayis of th Apostles vnto this hour professing and obseruing that same fayth and form of diuyn service whilk this day is obseruit: whilk albeit the enemis tharof can not villingly grant yit the most impudēt of tham all must

2. Timoth. 3.

be forcit to confes yat the matters most reprehendit by thame virhin the said Romane church, ves brocht in and begū near à 1200 year ago, vhillk is à longer tyme nor cā be prouin yat any Hereticall church hes indurit. Heiruythall it is to be considerit yat vhen Martin Luther maid defection except in the church of Rome and hir adherentes ves no religion in the world bot Paganism, Iudaism, Mahometism and the dregges of Nestorianism in Grecia bor no man can be so effronted as to say yat the church of Cryist ves amang any of theis sectes: and tharfor of necessite it must follou yat sche ves ether at Rome or no vhar. And suirly as this marque of holines signifieng ane euident perpetuitie is a marque most infallible so doth it infallibilly discern betuix the orthodox and Hereticall church for since Theobutes and Simon Magus first Heretiques vnto Martin Luther sum 200 Herefeis hes ruschit and replenisht from hank to bralyk inundatiōs of speit vatters, vharof sum haue bene mentenit by most mighty patrons as by Emprors, kings and cunning mē vho vrit and publiſt innumerabill bookes in such sort as humane raison vould neuer haue thocht yat such doctryne culd haue bene suppressit: yit by the admirabill prouidence of God thai be so extinguishit yat thair rested tharof no memory at all as is befor said: lyk as no dout sall cum to pass vpon all herefeis modern vho lyik to yat vhillk Gamaliel doctor of the lau did say of Theudas and Iudas of Galité Schismaticques vho sedusing

Act. 5.

much pepill to follow tham ver destroyit and
 thair pepill scatterit. So thar who this day follow
 the lyik schismaticall humour honsoener thair
 run and rore, thair bot abuse thair self if thei at-
 tend any better firmitie or fin nor vther of the
 lyik humour haue had heirtofor. Vharupon to
 be schort I collect and conclud yat holynes in
 all the significacions tharof namly in the last
 (vhilk is most proper) is only proper and pecu-
 liar to the Catholique church Romane and to
 hir adherentes and to no vther yat hes aban-
 donit hir.

The second marque of the church is to be
 Catholique or vniuersall. the' vhilk Sanct Au-
 gustin interpreting in his 131. Sermon doth say
 yat to be Catholique is to be deffundit throuch
 the hoill vorld and not to be comprehendit in
 sum feu corners as Schismaticque churchis be.
 And this vniuersalitie vee fynd to be threefold
 to vitt of places, tymes and persons. To proue
 vniuersalite of places the Psal. sayit: thair sound
 ves hard throuch all the erth and thair vordes
 vnto the end of the vorld. and in Sanct Marc
 last chap. The Apostles be commādit to go and
 tech th' Euangell throuch the hoill vorld.

The vniuersalitie of tyme is no les euident in
 yat by attentik historicis the church may be
 prouin to haue visibilly continuir from Adam
 vnto this hour insomuch as hir beginning ves
 at the beginning and hir diurnitie fall be so
 long as the vorld fall indur for God hes found-
 dit hir to lest eternally saying in the 28. of Math.

*The second
 marque of
 the church is
 vniuersalitie.*

I shall be with you to the worlds end and in the 21. of Luc. This generation (meaning of the church) shall not pass till all things be ended.

And yet the church doth comprehend all kynd of persons of whatsoever estat, condition, age, sex or nation that be of is verifeit by Sanct Paul. Rom. 10. saying that in him is not any difference betwix Jew and gentill, circumcision and prepuce, barbar and grec, bound and free, masse and femelle, but Cryst is all in all, the lord of all, plentifull vnto all that call vpon him: for whosoever callis vpon his name shall be saue. And agane: you hes redemit vs with thy blood furth of all nations, trybes, tounes and peapill and hes maid of vs a Kingdome vnto God. and sanct Peter Act. 9. of a treuth (sayis he) I do perswade that God is not an excepter of persons but yet throuchout all nations who seruit him and doth iustly by accepted without exception.

Act. 9.

The multitud
and visibili-
tie of the
church pro-
uin.

Therfore if the treu church be disperst throuchout all places continuing from all ages and compsed of all kynd of persons, nations, estats &c. It lea- mit a glory laking Good ground to ostend or brag of neunes or feunes. For so did the Dona- tistes, agans whom Sanct Augustin sayis that thei robbid Cryst Iesus of his dignitie (seing it is writ- tin: in the multitud of pepill consistit the dignite of a Prince and in feunes that of he is dishonorit: Seing also Cryst hes had and ever shall haue his herua- ge from end to end of the world in such sort as who void abstract from him the honor of that multitud acquiris in the multitud of his mer- ceis that but abstract thair self from the infinit

multitud of his inherance, whilk being comparit to the sand of the sea he can not content him self with a smaill handfull of such as haue chosin to thair self singular opinions repugning to the generall consent of all attenuque antiquitie (as heirefter in the aum place shall be goduilling declarit.) Vho vyth the Psalmist do all agre yat copiosa est apud eum redemptio (yat vyth Cryst thair is a copius abundant or large redemption.

Eunomius the heretique desyrir his auditors neither to respect multitud nor antiquite: bot Basilus the gret in his first book agas the said Eunomius estemit him vnhorty to be hard much les to be answert vnto: the said father affirming irane matter most absurd to yeild alyk reuerence, respect ad credeir to ane hadfull of rebellious, recent, busy branes and to ane venerable multitud of ancient obedient and reuerend persons defendars of the Christian fayth agans infidelitie and living and deing in Christian obedience vnto Cryst Iesus and vnto such as he hes apointed his Vicarres and vicegerents vythin his church.

And vnder this generalitie is comprehendit the subaltern marque of visibilitie. A mark indeed howsoeuer it be impugnit yit veill establisep by many passages of holy Scripture. For in Math 18. command is geuin to hear the church and to complene vnto the church. Whilk commandements seing thai ver geuin vnto Christians to induire for all ages, thai do necessarily

proue à perpetuall visibilitie of the church, vnto whom wee suld in vane speke, or cōplene if sche ver not subiect vnto our senses. It is treu yat wee speke, pray and complene vnto God vnseing his inuisible maiestie becaus he his à spreit inuisible. Bot to Imagin the church (vhilk is ane assemblie of bodies and not of spreittes) yat wee can speke and cōplene vnto hir as vnto à thing inuisible it is ane absurdité neding no answet and ane Hérésie neding much hellebor. Surly the Royall Prophet in his 18. Psalm ves of ane vther opinion speking of the church and saying yat God had placed hir in the sone yat sche mycht be manifest. and Sanct Math. 16. callis hir à citie beildir vpon the top of ane mōrane vhilk montane. Esayias and Micheas forspak, saying. Yat in the latter dayis the montane of the hous of the lord (meaning of the church at and after the first cumming of Cryst) sall be preparit vpō the top of the mōtāns ād sall be exalted aboue all vther hilles, and all nations sall resort and much pepill go vnto hir: and this is the hill vhilk king

Dan. 2. Nabochodofar did see cutt out of the quarry vythout handes and from à litill stone to grou vnto ane huge montane and to haue visibilly filled the hoill world: in vhilk montane after the interpretation of Daniel the lord of heauin (after he had brufit all vther kingdoms) rasit vp à kingdome for him self to indure for euer vhilk sell not be dissipat nor geuin to any vther pepill. Sanct Bernard citing this place agans the Heretiques of his tyme mentening the self sa-

*Esay. 2.
Miche. 4.*

*Bern. 6. serm.
vpon the Cā-
tiq.*

me absurditie of inuisibilitie doth say. Go too sayithe, be you so mad as to beleif the stone of the church cutted out of the montane vythout handes and maid à gret montane to be smunderit vp in your caues and corners: You ar (sayis he) default, and tharfor let no Christian fall frō this montane: Bor if sedufars shall say vnto Christians (as once the deuill said vnto Cryst) if you be the sone of God fall down: (What soeuer passages of holy Scriptur thai can alleg. follouing the fraud full exemple of the deuill) let it not entre in the hart of a Good Catholiq to cōsent more nor Cryst did vnto such imposturs, or defauers. and if one shall say: Lo Cryst is hear, Cryst is thair: Cryst him self admonis vs not to giue credite. and if thai fall allege yat he is in the desert or in the secreit corners of the hous, go not out sayis Cryst nether follou tham: and the reson is becaus the head naturall is not bor conioynit vyth the naturall body nor Cryst the head mysticall of the church Bor vith and in the same church and no vay in or vith thame yat establis vnto thair self particular sectes and sotieteis repugning to the vniuersall body of the Catholique church: from whilk vho soeuer doth separat him self he is not to be esteemit Catholique bor ether Heretique or at lest Schismatique becaus he doth chose to him self singular opinions contrar the vniform, ancient, and laudable consent of the vniuersall body of the church.

Bor to mak this matter yit à litill more

plane I do insist in maner following, sayng: yat in so much as all the partes of this militant church be visible and in so much as in the church wee must haue sayth proceeding of hearing (as sayis th' Apostle) wee must haue preaching of the vord and prechors, ministracion of Sacraments, collection and distribution of almesse, places to conuene, &c. suirky to say yat all theis circumstances (for the most part so necessary as what thai be not thair can be no church) be inuisible ver too absurd and impudent: and if thai be not inuisible, the church must needs be visible.

3. King 19.

As to yat whilk is allegit of Elias. completing yat he allone of all the church did remane: the feabilnes of yat argument can not be bot cleare to the simpillest Saull in the world yat vill vythout partialitie read yat text, wharin it is manifestly said yat God had referait a 7000. who had not bouit hair knee vnto baal: Whilk nymber culd not be inuisibill at lest one vnto one vther houseouer thai ver separat from publick Societie by the tyrannie of yat tyme, except wee sould presuppose yat thai ver all blynd. Agane iris certane yat the Prophet Making yat complant ves in Samaria whar by meanis of bloody Achab and Iesabell the church had no oppin exercise of religion at yat tyme and so his complant ves bot for the church at Samaria not for the hoill church Iudaique seing yat evin at the self tyme thair ves a flourishing church at Ierusalem vnder Good king Iosaphat as is manifest by the same

the same History. Borgeving ad nor grating yat
the church had bene vnvisibill to Eliah. it doth
not tharupō necessarily folsom yat sche ves also-
gidder inuisibill: seing the Prophetes did not see
all things bot only such as pleasit our lord reueill
vnto thame: for Eliseus who had the spirit of
Elias doubillit vpon him ves not aschamit to
say and this ves hid from me. 4. Kings 4.
chap.

Item it is a verrey poor argument to say the
church hes bene or is vnseene: ergo sche is vn-
uisibill or may not be seene. For thar be many
things wee see not vthilk notwithstanding may
veill be seene. as for exemple. We see not the mo-
ney Schor vp in a box nor the child in the mo-
thers womb yit thar be things Verrey visibill
whien impediments be remouit.

And whar thar say yat the accident vthilk aug-
lit or takit place in one membre or part of the
hoill takket place or at lest may tak place and
fall vpon the hoill membres. Bot the accident
of inuisibitie hes fallin vpon sum partes of the
church as vpon yat of Samaria. Ergo. Vharunto
I answer first yat in arguments a posse ad esse the
consequent auailit not nixt the proposition. not
being simpliciter treu is to be simpliciter denyt.
for experience techit the contrar often tymes
in partes of one nator as veill as in partes of
different natour. For exemple of partes of diffe-
rent nature be the body and Saull vthilk Ioy-
nit togidder mak the hoill man: Yit the acci-
dent of deth fallit in the one and not in the
other. and in partes of one nature lo the eys

and eares as vther organs of our senses be of one corporall nature: Yit blyndnes whilk fallit to the eyis can no more fall vnto the eares nor deafnes can fall vnto the eyis. But if I suld grāt the propositiō to be treu yit the assumption ver manifestly fals: for it shall neuer be prouin yat ether the church at Samaria or any vther part of the Catholiq church hes bene so inuisibill bot yat thai haue bene sene one to anevther secretly being secretly schoot vp as thai did publikly hauing publik liberty. ād vhar thai yit go about to iuggill saying yat the treu church consistid in the elect, and vee nether seing nor knowing who be the elect: tharfor the treu church cā not be sene. Euin as if vee ver valking amidde a gret court of Ducs, Marquises, eyles, Barons and Knyghtes, and suld imagin vee did not see any of thame becaus vee kneu not whilk of thame thair king loued or hated: ver not this a vyise argument to proue that court to be inuisible. Suirly in this friuolus and fond assertion I haue such compassion vpon my former partialite in alleging this poor argument yat I knou not nou whidder to be Hiraclit or Dimocrit yat is to say whidder I suld lauch or lament the same: for granting vnto me the benefir of this fond distinktiō thē fall no thing be visibill vnto me nether in church nor markat, my freindes my foes, my parentes, my Prince, yea the authors of this chimer by the self same gyges ring suld be inuisible to thair inuisible flok. and morouer if it be treu yat logicyās say, yat things contrarius haue

contrarius raisons or considerations then suld
it follou yat as the elect is inuisible becaus wee
knou not who be elect: So the reprobat whom
wee knou to be reprobat must be visible, and so
consequenly the deuill and such reprobat foull
spreittes suld be more visible nor men.

Bot if no vth-er thing can moue the defen-
dars of this phantastik reuerie of inuisibilitie
(repugning so much to sens, raison and scriptur)
to quyt and renuce the same: at lest me think
thai suld be disgusted tharof for yar it dorth allu-
terly tak away thair auin church and all obedi-
ce tharunto. For if it betreu yat the treu church
is compond of the elect whilk be inuisibill be-
caus none see or knou who be elect: Then thai
thair self not knouing whidder thai be elect or
not if any man fall agknoleg or obey thame he
bot abusit him self to knou or obey yar whilk
nether he yat is vythout nor thai yat be vythin
knouit certainly to be the treu church: Vharin I
can compare tham to no thing so much as vnto
the folish Atheniens reprehendit by Sanct Paul
for yar thai erected ane altar to the vnknouin
God: Euin so thai vould have vs to agnouleg a-
māg thame a treu church vhenas thai thair self
do say yat the treu church is inuisibill and vn-
knouin becaus no mā knouit who be the elect.

Bot hear I pray the indifferent redar consi-
der vharfor this subterfuge of inuisibilitie pro-
ducing so many absurdittheis ves inuented.
Whilk ves for yat the lair enemies of the Romane
church finding yat thai could not schew vhar

thair church yes befor Marin Luther at lest be-
for Io. Hus, Ierome de Prage and Viclef, thar-
for as one deap drauit on ane yther and as
the haching of a serpentis egge can not produce
ane yther of the same kynd: So to excuse the
defect of this most necessary and requisit retour
of euident succession from th' Apostles dayis
thai haue, fleing Scylla fallin into Caribdis as
all selfykares and louers of thair auin priuat a-
ctiōs and opiniōs haue done heirtofor. So Cain
to couer his murther, disdainfully askit at God if
he ves the kepar of his brother: so the vnatur-
rall brether of Ioseph vent about to color his
vickit vëdition vnto the Ismaëlite, by a scham-
les lie alleging vnto thair venerabill father yat
the youth ves deuorit in the vildernes tearing
His coit and tramping it in the blood of a goat.
So our gret grand father to qualifie his originall
inobediēce ves not aschamit to imput the salt
to him yat vas saltles saying to God. The vo-
man whilk you gaue me for my help did per-
suad me.

Nou to put ane end vnto this secōd mark of
vniuersalitie let vs indifferētly cōsider without
fead or fauor to what church this day professing
Christian sayth may the same be most Iustlie at-
tributed. Is thair I pray you any of thame all ex-
cept the church Catholique Romane yat can
exhibit attentik testimoneis tharof vythout in-
termiſſion euer sen th' Apostles dayis: whilk of
thame all impugning hir hes bene and is pre-
sently disperſit trouchout all natiōs of the world

as ſche has bene and preſently ſe. vco. ſee y^e all
 abandoning hir be lyk vnto crawling ſerpents
 who vſe not to creep far from their caverns and
 if yee ſuld grant yat Hereſie ver all vhar as the
 veritie is allu^har, yit as ſayit Sanct Auguſtin the
 veritie is ſo allu^har yat novhar ſhall be fund in
 hir any difference vheras Hereſeis ſcarſe can be
 fund one lyk ane yther in tuo cūreys, collegis
 or cōventiōs. For this cauſe the ſaid S. Aug. cōpa-
 rit hereſeis vnto ſerments or ſueddings of the
 vyne whilk ly ſtill inuilly in the place vhar
 thai be ſned of, and the treu church he cōpa-
 rit to the root and ſtok whilk ſtill extending hir
 branches bringit furth in deu ſeaſon grapes in
 abundance. Euen ſo the Catholique church Ro-
 mane heſ extendit hir beautifull branches from
 the ſone ryſing to the ſetting tharof: A māge the
 Turcks, Perſians, Tartars, Pagans: For ſche is not
 comprehendit vithin Italy, France, Spaine, Al-
 many, Polony, Syrie, Armeny, Eſhiop, Egypt,
 and in vther places vhar of yee ſcars knou the
 names: bot euen in the neu fund world (ſpecially
 vhar the Potent King Catholique doth regne):
 on the Orient Tharof all the Indes (whilk ver
 once ſubiect to the Kings of Portugall neu vnto
 Spaine) obſerue the form of the church Catho-
 lique Romane: vpon the Occident the Ameri-
 ques: Toward the north, Iappon: Toward the
 ſouth Breſill, and not only in theis neu fund lan-
 des bot euen in ſuch nations as haue abiurit all
 Romane obedience thair be many yealus Ca-
 tholique Romans the number tharof increſſing

daylie, as in England, Scotland, Denmark, and Hollad. For whik Caus vythout impudent pertinacine it can not be denyit, bot yat this second marke of vniuersalitie of persons, tymes and places is allanerly proper vnto the Catolique church Romane and hir adherentes and to no sect impugning hir.

Bot agas this mark of vniuersaliti thair be yit tuo ordinar obiections: by th' one is said yat it cā be no certane mark of the treu church whilk hes the name of a licill troop, flock or handfull in respect of the aduersars tharof, lyik as the way leading to lyf is said to be strait and narrow and seu to entre tharby and the contrar larg and ampill and many to pass yat way. Item yat thair be many callit seu elect, as also wee be forbidin to follou the multitud whilk for the most part is inclynit rather to vyce nor to verteu. Heirū to Lausir. Yat thair be nor only one bot many larg wayis leading to perdition and gret multitudes yat go thidder (seing perdition is boyth in thingis forbidin and permitted in the former simpliciter in the other vhenas things lawfull be abusit) vheras thair be bot one way to lyf so strait ad difficill as seu can entre tharby: it is treu also yat multitud is not alway to be follo- uisince the most part is nor alway sene to be the best part: yit the scriptur doth call the church the multitud of yame yat beleue nor in respect of infidelles whilk beleif nor al, who hes euer in nūber excedit the saythfull as much or more as the ten trybes did exceid the tuo, or the body

of Gedeōs oft the handfull of 300. whilk lay not
doun on thair vombeto leap the vatter, bot in
respect of heretiques, whose number nor perpetu-
uite neuer ves comparabill wyth yat of the treu
church, whilk tho sche be in respect of all vther
trees (whilk be infinit in number) only lyk that
one tree of lyf whilk ves in Eden yir in respect
of the rottin branches yat haue fallin from hir
sche is a gret deall more plentifull and larg nor
thai all: For (as is heirtofor said) thai falling ly
still and consum, bot sche doth yearly bud and
bring our neu bourgeons in place of the vther-
red, florissing lyk a frutfull palm planted by the
riuier syid. For this cause ves said to Abraham
(father of the faythfull) yat his seed (meaning
of the faythfull or church) suld be as innume-
rable as the strars of heauin or sand of the sea.
and in the 7. of the Apoc. the Euāgelist did see of
all the tribes of Israell or of the Hebreu church
aue hūdreth fourty four thousand cōprehēding
ynder yat finit nūber a nūber infinit, ad tharek-
ter a gret multitud of all nations, trybes, pea-
pill and youngs whilk culd not be numment all
cled in vhyit garments and carcing palm bran-
ches in thair hādes, signifiēg heirby the church
vniuersall ynder grace.

By th' other obiection thai alleg yat in saying
Catholique or vniuersall Romane is includit a
contrarietie in respect Rome is bot a particular
place. I answer, yat thair is no more contrarietie
nor incongruitie in saying Catholique Romane
nor in saying Catholique Apostolique. For if

daylie, as in England, Scotland, Denmark, and Hollad. For whilk Cause vythout impudent pertinacitie it can not be denyed, but yat this second marke of vniuersalitie of persons, tymes and places is allanerly proper vnto the Catolique church Romane and hir adherentes and to no sect impugning hir.

But agas this mark of vniuersalitie thair be yit tuo ordinar objections: by th' one is said yat it cā be no certane mark of the treu church whilk hos the name of a litill troop, flock or handfull in respect of the aduersars tharof, lyik as the way leading to lyf is said to be strait and narrow and seu to entre tharby and the contrar larg and ampyll and many to pass yar vay. Item yat thair be many callit seu elect, as also wee be forbidin to follow the multitud whilk for the most part is inclynit rather to vyce nor to verteu. Heirū to lausir. Yat thair be not only one but many larg wayis leading to perdition and gret multitudes yat go thidder (seing perdition is boyth in thingis forbidin and permitted in the former simpliciter in the other vhenas things lawfull be abusit) vheras thair be but one way to lyf so strait ad difficill as seu can entre tharby: it is treu also yat multitud is not alway to be followed since the most part is nor alway sene to be the best part: yit the scriptur doth call the church the multitud of yame yat beleue nor in respect of infidelles whilk beleif not al, who hes euer in nūber excedit the faythfull as much or more as the ten trybes did exced the tuo, or the body

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all the tribes of Israell or of the Hebreu church
aue hūdreth fourty four thousand cōprehēding
ynder yat finit nūber a nūber infinit, ad charac-
ter a gret multitud of all nations, trybes, peo-
pill and youngs whilk culd not be numment all
cled in vhyr garments and carcing palm bran-
ches in thair hādes, significg heirby the church
vniuersall ynder grace.

By th' other obiection thai alleg yat in saying
Catholique or vniuersall Romane is includit a
contrarietie in respect Rome is bot a particular
place. I answer, yat thair is no more contrarietie
nor incongruitie in saying Catholique Romane
nor in saying Catholique Apostolique. For if

the vniuersalite of all persons may be pertinetly limited vnder the compass of twelf particular persons. What absurdite to comprehend the vniuersalite of places vnder the name of one principall place seing boyth holy and prophane vnitars haue without offens vntill yet phrase of speaking, th one calling the vniuersall impyre the Impyre Romane, the vther (namely S. Paulin the first to the Romans) calling the vniuersall sayth annuncie through the hoill vorld to be the Romane sayth. Then if the vniuersall Christian sayth by so famous an author as Sanct Paul may be callit the vniuersall Romane sayth what salt is to call the vniuersall saythfull or church vniuersall, the vniuersall church Romane?

*Unitie the 3.
mark of the
church.*

The thrid mark of the treu church is vnitie: wharby scho is discrete from all excomunicats yac be cut of from hir vnitie and fro all schisms and sectes yac haue disvnted yair self from hir vniform societe. Whilk sectes being evry one discorformable to one vther the treu church remaint all vnto one and conform to hir self. What of the brydgrome sayth in the 6. of the canonicke: *My done is one, she is one vnto hir mother.* and this vnitie ves also signifie by that seamless coit of Cryst mentionat in the 19. of Sanct Ioh: whilk had no pache nor peice and wharupon vnderstonding the same th: Soldars did cast loittes for fulfilling the prophesy. lyk as the Mosaicall ordonance comanding for one lamb to be eating for the pascouer in evry familie ves a figur both

boyth of Cryſt Ieſus the only Immaculat lamb
and of the vnitie of his church in whilk he vould
haue no diuiſion agreeable to yat of th' Apoſtle
4. to th' Ephel. ſaying: *one body, one ſpreit as you
ar callit in one hoip of yow* vocation charby mea-
ning yat as many members make bot one body,
and as all theſe mēbrs be gydit vith one ſpreit
ſo all Chriſtian mēbrs make bot one Chriſtian
church and ſhuld be conſenting to be gydit vith
one ſpreit yat that may ſay, think and record in
one, and vith one mouth and hart, in one forme
of fayth and religion (therfore that differ in
habits) worſhip and adote one threefold vnitie
and one ſolm trinitie. What ſupd I do obſeche That
yat church whilk is lyk the land of of one lan-
gage mentionat in the ſcript of Geneſe, in whilk
one Cryſt, and one faith of Religion is conſent
and vhar that is bot one hart and one kynd of
exterior form amongs the hoill multitude of the
beleuys (I gather I ſay) yat only to be the treu
church Catholique.

Bot amongs all churches Chriſtian contē-
ding for the ſaid prerogative only fall this cor-
formable vnitie be found in the Catholique
church Romane whilk being compoſed of ſo ma-
ny particular churches ſo largely ſpred throughe
the vorld and amongs ſo many nations of differ-
ent mynds and manners yat in his god is not on-
ly adored in one ſort euen to the meanſties ad-
ceremonies that of beuall moſt evry vhar in one
tongue or language that pray and prais God in ſo
much as one infidell cummyng from the fardeſt

part of world and seeing evry vhar this constant conformitie he fall incontinent vnderstand the said Romane church to haue this vndouted vnitie.

And morouer if at any tyme different opinions in ceremony or substance interuene among the mēbres of this church, The authors tharof captiuating thair anin iugment after the reull of the Apostle do ever giue obedience vnto the sacred oracles, cannons and decrees of generall or prouinciall counsallles pronuncit vpon matters controuerd. Whilk vyth my Eyis I did see in the year of Iubiloe 1600. at whilk tyme sum of the most lernit and Reuerend Iesuites and Iacobins disagreeing vpon the prescience of God did send thair deputes veill instructed vnto Rome submitting thair self and all thair opinions to Ecclesiastique censur: and following the laudabill exemple mentionat in the 5. of the Acts vheras the prymityue church presented thair temporall tresors befor the seir of Sanct Peter (who in the 10. of Matheus Euangill is callit the first of the Apostles) euin so thailaying thair spirituall thresors at the feet of Clement the 8. Sanct Peters holy and most Clement succesor did humill thame self and obtréper vnto his sentence returning home veill accordit and cōtent lyk as in the year immediatly following the controuersy yat ves betwix sum inglishe Iesnites and Preists (not for any matter of fayth bot for chosing out of persons most capable to be send in England for recsta-

OF IO. COLVILLE.

blesing thair of the Catholique Romane religion) ves by consent of boyth parteis remitted to his holines determination.

Bot this vniform vnitie and Christian obedience fall not be found amangs any sect this day vendicating the name of the treuchurch. For thai disassenting one from ane vther boyth in substantiall and ceremoniall pointes vill not submit thame self one to ane vther conténing the iugment of any bot of thair auin fautors and follouars, vharby vithin thair auin bouelles thai be more vexit and vinqusit then thai be by the Catholiques. Vhilk Sâct Ambrose and Epiphanius prouis to haue chaufit vnto the Arrians, Eunomians, Macedonians and Marciones. Lyk as vee may see the self same contrarietie in our age. Behold Marrin Luther hes most satirikly scharpit his pen agans the Anabaptists, Zuiniglius, Caroloistadius ad Æcolympadius: and thai yho vill be callit no Lutherians bot protestants vrit bitterly agans Luthers doctrin: Agane Ioachimys Vestphalus, Hessutius, Castalio, Casanovius, Molineus, Morellus vex Io. Calvin most mychtely, and the same Castalio, Brentius, Smedelinus and Sindry vthers Inuad Theodor de Beza. In some being deuydit in insini t sectes thai so vrangill and virie thair self yat thay can giue no greter argument vnto the world of thair erroneus doctrin nor by this vnchristian alteration, vhilk is snch yat hardly fall you fynd any one of theis sectes altogidder cõform to the self at the lest vhilk doth not vsually chãge sum one

*No vnite a-
mang them
yat haue abā
donit the Ro-
mane church*

opinion or other according to the circumstance
of tyme ioynt with summen curius concepnos
interuening. For whilk caus it is reported yat
Georg Duc of Sax suld haue said yat he knew
full well what his nychbors of Whittenberg did
trot year year bot what thai suld beleif the nixt
year no man culd know because thai ver so sub-
iect in that be half to mutabilitie. And of this de-
plorabill diuision wee haue most manifest ex-
ples within our ile of grete Britanny vhar betuix
the englis and Scottes Protestantes thair be no
litill disparatiō of the supremacy of the church
of the authoritie of bishops, of habitts and ho-
ly dayis: yea in ether of the said kingdoms the
Protestants disagrees amang thair self: as in En-
gland the Prelars and puritans, and in scotlād
euin the ministres amang thame selfs haue had
much to do first for abolition nixt for restitutiō
of bishops: yea in Geneue (thair lydian stone)
the Ministres lak not sum inestlin canker of cō-
tradiction seeing Monsieur de Perot the second
Ministre of that towne dois hold firm and fast
agains Theodor Beza yat the bishops of Rome
haue greter prerogatyue nor any other, and yat
the bishops of Geneue who ver naturall lordes
of yat towne ver most iniustly expellit. For this
caus this day it is cum to pas vhlk Hilarius in
his age did complene vpon as of à matter most
miserable saing yat thair be as many sayths as
thair be defferent desyrt as many doctrins as
maners, as many occasions of blasphemy as
thair be curius hedes. Bot thair querelles be the

quietnes of the chutch : for when as thai stryue
 one agans ane vther thai bot confum the sayth
 Catholique Romane, and it fallit vnto thame as
 vnto vandering pilgrims who straying once fro-
 me the hie way (becaus thai did storne to hate
 any gyid in a panth appering so easy to hold) and
 sekeng according to thair particullar phantaseis
 sum one sum ane vther crookit by vay thai err
 vnperfaung thair error till by sum notable in-
 conueniēt thai be forcit to consider the same:
 euin so the nouators of this age slyding out of
 the Catholique streit of holy church and refu-
 sing hir to be thair gyid tyning once the string
 vay of treu religion eury one according to his
 auin curiositie doth find out sum od and extra-
 uagant by vay being only fessinnit by the railles
 lyk Sāsons foxes and careing thair vythall bur-
 ning fyir brandes thai run desperatly to burne
 and destroy the ryip corns of the Catholique
 church Romane according to gidder in nothing
 almost bot agans hir euin as Pilot and Herod
 did agans Cryst Iesus : for lyk the forsaide foxes
 thair heades or opinions be sett into sundry ar-
 thes whilk Sanct Augustin interpretis to be one
 euident mark of heresie, and as Rupertus sayit
 thai eat vp thair auin rouniges when as eury one
 of thame doth impung his fellows and condise-
 pills opinion yea oftin his auin Masters, as Me-
 lanchon did Luthers, Zuinzius Melanchon,
 Calvin Zuinglius, Scaet Caluins: So thai
 being contradictorius one to ane vther thai be
 all destit of the charecter or mark of vniue.

Thai fall the do veill and vyllie both for thair reputation temporall and Saluation eternell tumultie to leane theis tumultuous vatters of contraction, theis obstinat alters of opposition and this confusit Babell of discord and disunion remembring yat obedience is the best victum yat we can offer and vnite wyth thame vnto whom we au obedience a most euident argument yat we be vnited vnto him yat is the author of vnitie and concord, whilk in one of the most excellent Canticles of degrees the Psalmist comparit vnto suet oylment distilling from the head of Aaron (hie preist) vpon his beard and borders of his garment, and to the deu falling from the hill hermon down into the valleyis of Sion, saing morouer yat our lord hes commadit his blessing to abyid in this vnite for euer. O then that the beard and garments (that is to say Potestatis, Princes and pepill of this age) vould susfer this blessed Balm and diuine Deu of vnitie slyid down vpon thame from the Ministeriall head and hill of the church and yar thaisuld wyth as gret kyndnes refaue as he vould kyndly and clemently (followiug his name and naturall) Ministre the same vnto thame as one seiking the conuersion of all and confusion of none. O yat thais vould patiently lyk the Lost scheip indur to be bound and brocht home from thair vandering in the vildernes of thair partiall opinions vnto the gloriou societie of the nyne yne yat neuer strait: or rather yat thaisuld be so happy as to return not bound

nor compellit bot of freuill as did the forlorn
 sone to th' end the fatr calf of reconciliation,
 the banquer of benediction and Musicall in-
 strumets of absolution micht be prepared and
 presered vnto chame to thair particular saluariõ
 and generall Ioy of the hoill familie of the
 church yat vyth one voyce vee micht all glori-
 fie the celestiaall falher becaus thai ver once lost
 and nou be found. Otheruayis to speke indiffe-
 rently if thai fall continu disunited vythout and
 vithin as thai be it fall be hard for chame to pro-
 ue befor indifferent Iuges yat thai be so much as
 treu membres much les meriting to haue the
 honor and dignitie of the hoill body of the
 church vhill can no more be vithout vnitie nor
 fyir vythout heat and vatter without humidite.

*The 4. mark
 of the church
 is to be Apo-
 stolique.*

By the fourt mark the church is callit Apo-
 stolique vharby is not meant yat the Patriar-
 ches and Prophets be excludit, seing the church
 did not begin at the Apoles bot at Adam being
 foundit vpõ the doctrin boyth of Prophe and
 Apostles: For vhat the Apostles prechit to haue
 cum yat the Prophets did Prophecy suld cum.

Morouer that church only suld be esteemit
 Apostolique in vhill ve fynd not only thair do-
 ctrin bot also a laifull continuall succession of
 preisthood or bischops euer from the dayis of
 th' Apostles to our age. And agane the doctrin
 of th' Apostles doth consist boyth in thair tra-
 ditions and vrittings vho vndoutedly did pro-
 pone and vse many rites, caremoneis and for-
 mes for planing ,vattring and confirming the

2. epist. 2. ch.

church and consciences of men whilk no man
 vee fynd writtin. For whilk caus Paul writing to
 the thessal. exhorter thame saying. Stād ad hold
 the traditiōs yat you haue lernit of me either by
 my sermon or by my Epistle, by whilk vordes he
 declarit cōfētly yat he vould his vordes suld haue
 as grei credit as his writtis. Yea apperātly more
 in so much as he doth name them befor the
 other: whilk consideration seemit to be weil
 groundit in so far as Sanct Hierosm in one
 epistle ad Paulinum speking vpon this subiect
 sayit yat thair is much more pith in vords nor
 in writ: for proue wharof he doth alleg yat of
 Aeschynes vho being in the Rhodes a banist
 man did hear the pepill read yat insecty-
 ue orason whilk Demosthenes did writ agan
 him: at the hering wharof wheras he did persua-
 ue thame mactuelusly to prais the art and elo-
 quence of the said Demosthenes, then Aeschynes
 after fighting a lyill did say vnto thame: My
 freinds what if you had hard the beait him self
 pronūcing theis verds: meaning thair by yat his vi-
 ue voyce had genn thame much more matter
 of admiration then thair cōld haue by reading of
 his vorkes. And agane by Sanct Paul 1. Corint.
 11. it aperit yat by vord he did institut the form
 hou the supper of the lard suld be administrat
 saying the rest (meaning of the said supper) I shall
 dispose at my cōmūing. Vharupon Sanct Au-
 gustin writting to Ianuarius taketh occasion to
 say yat the same form vsit in his dayis in mini-
 stration of this blessed sacrament (whilk differit
 nothing

Epist. 18.
 cap. 6.

no thing from yat whilk this day is obseruit in the Romane church) ves by vord institut by S. paul to remane for euer as a patern inniolable. and yit in ane vther place the said Apostle. I commend you my brethring yat in all things you keap my ptecepts as I haue left thaim by traditiō. and last to timothe. 2. epist. chap. 2. what you haue hard of me befor many vitnes yat report to the saythfull vho be habill to tech vthers. of whilk vords it is most clear (as ancient trenee lōg ago hes collected) yat the primityue church ves instructed in many pointes of religion aud rites by th' Apostles whilk thai neuer did vritt, bot gaue thame by verball traditiō to thair successors by vhom from hand to hand thai haue bene knouin and suld be continuitt sō lōg as the church Apostolique can last.

For this cause whosoever völd profes him self to beleif a Catholique Apostolique church he must not only beleif ad resaue what the Apostolique church hes beleiffitt and resaut of thair writts bot also what sche beleuis and resauts of thair traditiōs ynurittin by thā. vtheruayis vee sall be brāgillit and maid incertane in the cheif points of our sayth. Nether did the ancier Heretiques (as the Arrians and sindry vthers) differ more in any point from treu Catholiques nor in this yat thai völd resaue no Ecclesiastique tradition housoever it ves authorised vyth antiquite bot grōūdit thā self scrupulussly only vpō the text of Scriptur. Vheras Good Catholiques knouing boyth traditions and writtes to haue

It is ane Heresie anciently condemnit in the Arrians to admit no thing in the church bot the bair text of scriptur.

procedit from one fontane of the holy spreit
 ad to haue bene both brocht vnto vsequally by
 one canall and conuoy of the holy church thai
 reuerently vyth the Theſſoliens obſerue boyth
 the one and vther ad obſeruing merit the prais
 Forſaid geuin by the holy Apoſtle vnto thame:
 whilk prais ve reid not in any place of holy ſcri
 ptur to haue bene geuin to any yat did contem
 theis verball traditions. Sanct Hilar. in his book
 to coſtan. Auguſt. Vhenas one ſaid to him yat
 he vould haue no nev thing Said or eſtemit for at
 tentik yat ves not vrittin in the text of ſcriptur,
 replyit ſaying. My freind ſay rether thou wilt ha
 ue no neu Medecin agans neu poyſon, no neu
 punition agans neu inſurrection, no neu con
 ſultations agans neu treaſons, no neu varrs agas
 neu ennemis. and Athanaſius ſpeking of this
 purpoſe, vhenas out of Theognouſtus, Dionyſius
 Allexandrinus and Origines he had prouin a
 gans the Arrians the ſone to be of one eſſence
 vyth the father: Behold (ſayis he) vee haue ve
 riſeit our opinion or ſentence by vniform con
 ſent and tradition of the fathers from hand to
 hand delyuerit from predeceſſors to ſucceſ
 ſors: Bot you Diſciples of Cayphas vhom can
 xou exhibit to be authors of your opinions bot
 your ſelf.

And this gaue occaſio to Theodoretus in his
 firſt book, 8. chap. to ſay yat the Arrians ver co
 uict by not vrittin vordes Chriſtianly vnder
 ſtood. For vhenas the ſaid Arrians did reiect the
 vord conſubſtatiall becauſe it ves not to be ſound

in Scripture, then Athanasius and the bishops
Catholiques assisting did refut that heresie by
testimonies of the fathers who had resauit the
same word consubstantiall by Apostolique tra-
dition. Vee know also y^t Eluidius the heretique
by passages of Scriptures did impung the imma-
culat virginite of the blessed Virgin Marie lyk
as he Donatists did the Baptism of infants: Bot
S. Hierome did refut th^e one and S. Augustin th^e
other by Ecclesiastique tradition.

*The use and
necessitie of
traditions is
declerit.*

And of this Apostolique Ecclesiastique tradi-
tion vndoutedly such is the authoritie y^t not
only is it vnto the self bot euin vnto the hoill
scriptur as a ruichstone: for as the fynegold can
not be discernit frō the fals bot by the said sto-
ne: No more suld vee haue knowin v^t what scriptur
ver atentik or vnattentik if thai had not bene
ruichit vyth the lydian stone of the church: be-
reson y^t in the Scriptur the self vee fynd not in
expres vords any catalog tharof, for v^thilk cau-
se, vee must of necessitie seik the same elsuhar
and seiknig it elsuhar ve sall neuer fynd certē-
ty except vee yeild vnto Ecclesiastique tradi-
tion: for vhenas you say y^t the vndoured asseu-
rance of all matters pertening to fayth and sal-
uation is contenit expresse in holy scriptures
and I agane nor finding in hoy scriptures this ca-
tologe distinguishing books canonique from
apocryph you perrell to much the authoritie of
theis canonicall books. O bot you vill say (as I
my self sum tyme did most impertinently) that
by the pouer of the self same I preit you know

*By tradition
of the church
is knowin v-
hat books be
canonique v-
hat Apocry-
phe.*

his styll in theis yat be attetik and yar you thar
 by haue incorporat a greter certety nor the au-
 thoritie of man can giue vnto you. if so bee you
 arrogat vnto your self alone and to your spreit
 Imaginatyue (after the maner of th Anaba-
 ptists) yat vhlk you refuse to giue to the hoill
 church as tho neuer one of the church had be-
 ne illuminat vyth yat spreit befor you, or as tho
 in thair approbations. thai ver bot men appro-
 uing by no greter varrand nor humane, and yar
 you in your approbatiōs be more nor man and
 so possesseit vyth the holy spreit as if you culd
 not be defaunt in yar vhlk you refaue for assen-
 rance. And thus pufte vp by the belliss of your
 priuat presumptuous Imaginatiōs you vould haue
 your science to be our lantern and lodstar, pro-
 nouncing all vthers yat be not of your opinion
 to be bot ignorant obstinat persons altogidder
 depryuit of the lycht of the holy spreit albe it
 can not be denyit bot yar ancient Doctors and
 counsals of vhom vee haue refaunt the catalo-
 ge of holy scripturs haue bene by many degrees
 more illuminat nor you vyth the same spreit,
 vharof thair pietie, antiquitie and doctrin ioynit
 vith the yerteu of so many miracles so far ex-
 ceding any perfection yat can be persauit in you
 be vitnossis admitting no exceptiō: Vheras you
 of your, speculatyue inspiration haue no orher
 testimony bot your ouin, vhlk is boyth suspect
 and partiall. Be contentit then to submit your
 variable apprehensions vnto thair venerable
 authoritie and yofir, rakles reuerentie vnto thair

reuerent traditions considering wyth your self
yat your priuat certainty is manifestly detected
to be full of publick incertainty in yat all sectes
impugning the Apostolique church Romane
doth arrogat the self same peculiar prerogaty-
ue of the holy spreit as you do. Vharin I pray
with my hart our gratins lord God to pardō you ^{4. Kings 6.}
seing you vatt not what you do, For lyk the king
of Syrias soldarts who went to do shaim the hous
of Eliseus to haue surprised him being preuen-
red vyth blyndnes thair strayit to Samaria amāg
thair enemis: So you intending to inuaid the
hous and head ministeriall of Crystes church
you bot go blyndfold to your auin perdition,
and perseuering in this perrinacitie in taking
vpon you by your secreit illumination to knou
the styll and method of the holy spreit in discer-
ning scripturs you fall vnuars in the damnabill
errors of ancient Heretiques of whom sum vold
haue all matters in fayth and religion prouin
by expres vords of scriptur as the Arrians and
Donatists (of whom in thair auin place.) Vthers
vold admit no books of Scriptur to be autentik
bot such as seruit most to confirm thair errors.
For this cause Carpocrates and Manichæus did
condem the hoill auld Testament: Cordon and
Cerynthus all the Euangelles except yat of Lu-
cas: lyk as the Seueriās reiected the Actes of the
Apostles: the Ebionites all th Epistles of Sanct
Paul, and the Alogians said yat the Apocalyps
ves bor anc figment of cerynthus. So thair ves
neuer one of the Canonickall books culd escaip/

the allſeing Eys of theis lunatiques who reiecting ancient tradition did beild vp vnto thair ſelf a Babel of thair auin Imaginatie illumination. But the wiſdome of God hes prouydit a remede agās ſuch busy branes inſpyring the ſucceſſors of his Apoſtles the ancient Paſtors and Doctours of his church to leiſ vnto vs in Register a iuſt catalogue tharof to th' end yat any queſtion ariſing tharupon vee may haue recours to the protocoll and not to particular inſtruments of parteis contending: whilk catalogue vee reid inſert among the acts of the counſall of Cartage vhar S. Auguſtin ves preſent à 1200. yeers ago, and in the Epiſtle whilk holy Innocētius writ vnto Exuperius. chap. 6. lyk as the famous counſall of ſtorence à 150. ago did allow the ſame by commun conſent of all the Gree, latin, and Armenian legats aſſembled tharunto and laſt of all the celebre counſall of trent hes boyth repeted and ratifeit the ſame catalogue.

*Auguſt. 7.
tom. agans
creſcentinus 1.
book. 13. cha.*

*Auguſt. 4.
tom. of con-
ſent of the E-
uangeliſt. 1. book
1. chap.*

For this cauſe vee admit the Canonique ſcripturs affirming tham vndoutedly to be ſuch albeit the catalogue tharof be not expreſſie mentionat in holy ſcriptur, be reſon yat by laudabill conſuetud euer ſince the dayis of th' Apoſtles, thair ſucceſſors frō hād to hād haue by tradition reſault and reputed tham to be ſuch. Whilk did moue Sanct Auguſtin to affirm yat ancient tradition ſuld determin and deſyne vndrittin veretis and apoint the canon of the ſcriptur. Lyk as in ane vther place the ſaid holy father ſayis yat the Euangells publiſit vnder the names of ſanct Thomas and Bartho-

same Apostles and of Nicodemus Disciple by vertue of the same tradition be reiected, and theis of Marc and Luc be resauit albeit thai ver nether Apostles nor Disciples, bot did only writt vpon report and relation of others.

Vee see then yat in most principall heads of Religion vee be forcit to adher vnto such traditions as in scriptur vee haue no particular mention tharof. and heirin for satisfation of simpill ons I vill be yit à littill more speciall: Behold no scriptur doth say yat three persons mak one Godhead, yea the name of person (at lest applyt vnto God) is not to be fond in any place of scriptur not yit the name of the blessit trinitie, northeles vee say that be three persons and à trinitie, not becaus the scriptur so sayit, bot (as sayit Sanct Augustin) becaus the scriptur doth not gane sayit and because ve haue so resauit thame frome the Apostles and thar successors. lyk as Dionysius Areop. 4. chap. of his Hierarchie ad origenes in his 5. book 1. cha. testifies the baptism of childring to be traditiue and not of the text of scriptur vhilke scriptur seamit to exclud such as haue not the actuall vse of faith as much or more frō baptism as frome the Cene as apperit by the vords of Sanct Philip to the eunuch in the 8. of the acts saying if you beleif no thing can stay the to be baptisit and by that of the Euangell vho beleuix and is baptisit fall be saue: by vhilke and many other passages of Scriptur actuall sayth or beleif seamit to be so necessary in baptism yat it could alway preceed the

same: Bot the nouators of this age disdaining
 to refaue this custome by tradition thai alleg
 childring neu borne to be faythfull throuing
 sum passages of scriptur impudētly and vnapp-
 ly to that effect as vhar it is said by our master
 in the Euāgell suffer littill childring to cum vn-
 to me: euin as if to cum vnto Cryst and to be ba-
 ptisē by him ver all on thing or as if he did
 baptis all that he suffred to cum vnto him vha-
 ras ve reid not in scriptur yat euir he baptisē a-
 ny person: in this same sort thai throu also yat
 of the first. Corinth. 7. chap. Yat the seed of the
 faythfull be holy tharfor say thai childring
 vhiik be the seed of the faythfull must needs be
 faythfull. ane incōgru^o and absurd cōclusiō: for
 all things yat be holy be not faythfull mor nor
 all that beleif be holy: lo the deuill beleuit sayis
 S. Iam. 2. cha. ād yit he is not holy: ād vee reid in
 the scriptur that tēpills, altars, orisōs yea kissing
 sum tyme be callit holy yit such things can haue
 no fayth. and morouet to say (as sum do) yat the
 seed of faythfull men be actually faythfull is
 as extrauagant as to say yat the seed or chil-
 dring of lernit men be actually lernit men hou
 sone thai be borne vheras the one ād vther ha-
 ue bot the aptitude or disposition to the one and
 vther qualitie. and last if Childring be actually
 faythfull vhy at thai not as veill admittit to
 thair Cēne as ūto thair baptism. As to thair sub-
 terfuge cōparing baptism to Circumcitiō it is
 yit most feolisch of all for if thai vill astrict me
 to the ordinar tyme of Circumcitiō thai must
 be also

be also aſtricted to the Sex yatiues Circumcidie to vic the maſſes all anerny and ſo thai ſold baptis no femelle childring. Thus the nouators to eſcaip the neceſſitie of tradition thay bot mask thair former error with ane vther more intolerable and ridiculous, aſcrying to infants yat vhlk thair age and the ordinance of God almychry doth not permit vnto tham (at leſt ordinarily) : euid as to hyid the obſcuritie of thair church vharof no testimony can be found befor the year of our lord 1520. thair lyk the ſubtil ſepia trouble the clear fountains of the holy ſcriptur with thair vgly ink of inuiſibilitie ſo the end no man ſuld perſaue thame being inuoluit within theis ſophiſticall labyrinthis.

Theis and many vther incongruities thai fall into who vill not yeild vnto Apoloſtolicque tradition bot in preiudice tharof vould vrest and thrau the ſens of ſcriptur otherwaies nor the nature tharof and vniform conſent of ancients will permit. Bot heir I returne to the matter.

The beleif (vhlk Sanct Auguſtin in his 10. rom. Sermon 113. de temp. affirm it to haue bene maid by the Apoſtles ſelf) and vnto the analogie and proportio vharof all vther ſcriptur ſuld be leuellir and interpreted yir nerher in the Actes of the Apoſtles nor in no vther place of ſcriptur can ve read yat Symbol or beleif as it is collected and confeſſir in Chriſtian churchis.

To be ſchort novhar ſall it be ſchemit in the text of ſcriptur vhar vee be comandit to change the ſabbath day (vhlk ves ſatterday) in the ſon

day following, bot vee haue in the Decalog a precept directly commanding the said Saboth to be obseruit and the other six dayis be designit for our labour. Nowhar shall vee fynd the supper of the lord callit a Sacrament: Nowhar any commandemēt to resauce the said supper fasting bot rather if vee sould follou the exēpill of our blessed master to resauce it after supper. Yea sumthings be expresse forbiddin by the text of Scriptur whilk norwithstāding vee may without offense vse as to eat of blood and things suffocat whilk in the first counsell of the holy Apostles ves expresse defendit and forbiddin and all theis cōsuetuds and rites partly not writtin partly forbiddin by tradition vee be bold to obserue because the church hitherto hes obseruit the same euer since the dayis of the Apostles whose traditiōs if yon vould more particularlie see you may reid Origenes in his homel. vpon Numeri. Tertull. de corona militis. Athanas in his book of diuers questions. Basil in his book of the holyghost. chap. 28. and 29. Sanct Hierom agās the Luciferians: Bot Sanct Augustin most of all doth plainly say yat thair be many things whilk nether cā be found in the vorks of the Apostles nor in the counsells of thair successors whilk norwithstāding being obseruit by the hoill church ar to be esteemis as recommended vnto vs by the said Apostles.

*Aug. 2. book
cap. 7. of the
Baptism of
childring.*

*The contēars
of traditions
do not with-
stāding vse
many both
new and auld.*

Bot heir I cā not meruell aneuch at thair partialite who so much impung traditiōs seing thair self follou many auld traditions with the Catholiquis and yat whilk is more intollerabill

disdaining sumtyme to follou traditions recom-
mendit vnto vs by ancient authoritie thai vill
follou thair auin traditions laking all authoritie
approbation or commendation bot thair auin,
as by thair Psalm books prenter at Geneue is
manifest, in whilk be comprehendit thair neu
formes of prayer, preching, fasting, Sacraments,
buryall, excommunication, absolution, visita-
tion of the seck, election of ministres elders and
decons, punishment of offenders and disciplin of
thair church, all whilk formes be inuented by
thair self and can not be red nether in holy scri-
ptur, nor ancients.

And yir thai be so inconsiderat as to object
for execrabil in vthers the self same things v-
hilk thai think tollerabil in thair self. Yea more
nor yat thai vse and vsurp a gret many of things
whilk thai condem in the Catholiques chāging
only the names tharof and not the natur, as for
exemple thai vill haue no bischop bot superin-
tendents: no Cathedrall chaptors, bot Presbyte-
reis: no preists bot eldars: no Dioces bot Prouin-
ces: no senzeis bot Synodall assemblies: no Ar-
chebisshop or Mitropolytan bot moderators:
no Officials bot Commissars.

No handfasting bot contracting: No denie ru-
rall bot visiteur: no cursing bot excommunication:
no aggreging or reagggreging bot first secōd
and thrid admonition: no forcing of mens con-
science bot confiscation of Goods, imprison-
ment and banishment of such as vill not conform
thair conscience to thair appetit: thai will no:

*The enemies of
the Roman
churche vse
many consue-
tuds tharof
changing on-
ly the names
and not the
natur.*

haue Catholiques to refuse disputation to any mā in matters of sayth and religiō tho the same be ratifeit by actes of generall counsalls and Imperiall edicts, bot vhar thai haue authoritie it must be treason ad heresie to dour or to demād disputation in matters of thair sayth and religion ratifeit only by thair generall assemblies and acts of parliament.

Thai vill haue no altar vharupō to celebrat the blessed memoriall of the deth and passiō of our blessed sauior bot à tabill: No sayth to eat ad drink really his blessed body ad blood heir on erth vnder the spece or form of bread ad vyne as he did rest in his latter vill, bot à sayth to eat ad drink the same really in the heauins cōtrary to his will and testament, as if he had not force aneuch to fulfill his promis heir on the erth except by force of thair sayth ascēding vp to heauin his infirmitie ver assisted: thaj vill not grant Good vorks to mereit, and yit thaj exhort all men to Good vorks and confes yat at the latter day our lord and Master fall cum and rendre to eury one according as he hes done, good or bad: thaj vill not haue glorifeit Sancts in heauin to pray for tham, bot men lyik thair self thair fellou membres and brethring yat be not yit glorifeit with the garland of immortalitie thaj vill haue to pray for tham. and speking of the dead thaj vill not haue vs to say vhom God assolzie or absolue, bot the lord be vyth thame (à desyr full of dour and directly agans thair auin doctrin: whilk condemnit all prayer for the dead:) Thai

will not call the blessed Eucharist of the Catho-
 lique church à sacrifice bot thair communion
 must be callit à sacred or holy action: thai vill
 not suffer Catholiques yat can not read to vse
 beaddes for remembrance of vhat prayers thai
 haue said vhat rested to be said, bot in thair
 chürch such as cā reid be suffreit to haue strings
 or marks in thair books to the end thai may
 begin vhar thai left and so go on till the Psalms
 or prayers aponted for yat rym be endit: Thai
 can not auay to see à Crucifix yit thai commād
 to hear hou Cryst Iesus our blessed master ves
 Crucifeit, as tho our eyis gaue not quikker im-
 pressions vnto our hart nor our ears can do ac-
 cording to yat of the Poët. *Segnius irritant animos
 dimissa per aures, quam quæ sunt oculis subiecta fide-
 libus, et quæ ipse sibi tradit spectator.* or as tho it
 ver idolatrie to see yat vhill Sanct Augustin de-
 syrit so much to haue sene to vit his master and
 redemer in the flesch: vhill loyfull aspect sin-
 ce vee can not in this corruptible tabernacle in-
 ioy vee suld be glaid daylie to see at lest in por-
 trait hou he suffrit, yat by the ministry boith of
 eyis and ears our frofin hartes may be inflāmit
 to loue yat inspekable loue yat so villingly did
 losse his lyf for our saik: and heirin I beleif I may
 vithout offēs affirm yat the most part of the you-
 th vithin the realm of Scotlad nerher knouit v-
 hat is à Crucifix or vhat it is to be cruseit and all
 becaus thai never did see the pourtrait or repre-
 sentatiō tharof. Thai vill haue no holy dayis bot
 the saboth yit none must vork vpon veck dayis

sponsored by them to their preaching (at least during their seruice) Thai vill haue no fasting on fryday as did the ancients, bot thai allow to fast on sunday whilk the ancients' did condem:

Thai can not auay with the fast of lent whilk all Christians, suld obserue (as sayit one of the ancients) because it was institut in imitation to our pouer of the fast of fourty dayis whilk our blessed master indurit in the vildirnes and ves prefigurat by yat of Moyse's and Elias reiecting the same becaus wee be not habill to fast fourty dayis as he did, euin as if wee suld not imitat his loue, patience, obedience, humilitie and chastetie with other his most laudabill examples (whilk he him self gaue vnto vs to imitat saying I giue vnto you my exemple) becaus ve can no more attein to his perfectiō in tham nor in his fasting: bot in place of this Christian imitation thai vill institut fasting vpon their auin fond imaginatiō minassing the contemnars tharof with all punishment temporall and spirituall.

Thai vill admit no interdictions after the Catholique Romane fasson, bot such as Remane obstinat contradictors vnto tham is debarrit from their prayers and sacramēts. Thai vill not haue generall counsalls to merit the name of the church, yit in the Actes of their generall assembles thai vsurp yat qualitie saying the church hes decernit &c. Thai disdane the vords of binding and lousing in the Romane church, yit thai profes to excommunicat and absolue: Thai scorn to heir that the Catholique church can not erre

In matters of fayth or that simple men shuld be-
 leif as sche beleuit, yit the most ignorant among
 thame must grāt and sueir thair articles of fayth
 to be vythout all error and thai must be beleuit
 vhidder men vnderstand tham or not.

Thai vill not haue Catholiques to fynd fals
 vyth prophane persons violētly intrusing thair
 self in functions, faculteis and possessions Eccle-
 siastique Romane: Bot if any man among tham
 be he neuer so qualifeit sall inrer in to play the
 minister and to list vp thair stipends vithout ad-
 mission preceding, incontinent he is declarit à
 seducteur, à Shismaticque, à sacrilegius person, à
 volf inuading the flock, à vyld boar vasting the
 vinzard of Cryst Iesus and à theif yat hes en-
 tred by the vindo and not by the door.

Thai despyis all acerbities of vords yit the pops-
 holynes must be callit the Antechrist, Rome the
 Synagog of Satā, the Romane Clergie successors
 to Iudas and all Catholique Romans obstinat
 Idolators. Thai abhor all cruelty yit strait com-
 mandements most be pubesit prohibiting lo-
 gein, meat or drink to be geuin vnto thair con-
 tradictors. thus vsing in the premisses and in ma-
 ny vther points the self same things whilk in Ca-
 tholiques thai condem I meruell not à litill of
 thair inconsideration and of mens simplicitie
 whilk is so miserably abusit: bot most of all is to
 be merueillit hou thai can vythout schame ob-
 iect so frequently the contumely of cruelty agās
 Catholiques perseuing the said Catholiques so
 bitterly as thai do vyth imprisonment, proscri-

*Tuiching vo-
cation.*

ption, confiscation of thair Goodds (Yea vyth
famin, if the clemency of our gratus souerane
and compassion of the pepill did not impesch
thair furie) suitly for my auin part I besech
God yat men suld on the one and vther syid go
about to establis Religion by no seueritie bot
vyth all suetnes specially thai vho taking lau-
full vocation can haue no lausfull authoritie to
punis ythers.

For thair be bot tuo sorts of vocation or cal-
ling and nether of thame can theis mouators
iustlie acclam, seing the ordinar vocation must
be from thaim yat haue the ordinary pouer, to
vit from such as can exhibit euident testimoneis
boyth of doctrin and descent or successio Apo-
stolique. and this kynd of ordinar calling thair
lak except thair vold say yat Io. Vicles, Io. Hus,
Hierome of Prag, and Martin Luther thair pre-
decessors had the same becaus for the most part
thai ver professit preists and graduat Doctores
vharby thai had pouer to institut vthers as thai
thair self yer ordinarly institut. Bot thai must vn-
derstand yat as the defection of thair said pre-
decessors in preching and defending damnable
doctrin repugnant to the obedience and digni-
tie of thair institutars togidder vyth the sente-
ce of degradation iustlie pronuncit agans thaim
did sufficietlie degrad and depryne thaim of all
ordinar degree or function whilk of besor thai
had obtenit: euin so thair successors succeding
in thair vyce ad cōtumacioussly persevering therein
be comprehendit vnder the self same censur
of de-

of degradation. For as I deputie contravening
the tenor of the patent of his deputation s^{tho}
on him self ipso facto vaueth of such credit
Euen so subaltern deputations maid by the said
deputie los their force and effect whenas the
person subalterne or mediat persisted in the wy
ce of the immediat deputie. and agane if it be
true (as it is indeed) y^tat superiors having p^{ow}er
to bynd or erect have also p^{ow}er to loose and de
iect specially y^hen the partie erected vnto any
dignitie durh dispyis or Inuade the dignitie of
the erectors fairly thair predecessors haue forsa
red any preferment th^{at} haue had of the church
of Rome lyk as th^{at} thair self haue done by
thair opiniastte obstination aganst the said seat
Apostolique as also by thair voluntar and vickt
abnegation contem^t in the confession of thair
faith prented and put vp among the act^{es} of
parlame^{nt} wherby th^{at} desett abiure and renon
ce as things damnable and idolatrous all benefi
office and charg^e proceeding from the authoritie
of the church Romane, by v^hilk oppositi^on and
renuntiation forsaide th^{at} manifestly dep^{re}
ue thair self of all ordin^{ar} vocati^on if th^{at} or thair
predecessors hes had any. As for extraordin^{ar}
vocation th^{at} haue as licill reson to vsurp it
seing y^tat kynd of calling hee nes be ne accu
pance vyth such extraordin^{ar} giftes as gaue suf
ficient authoritie and credit to thair calling; as
with in reprehensibill holines of lyf loynit vyth
extraordin^{ar} miracles. But thair lyf rendring no
extraordin^{ar} lycht ne^ther of extraordin^{ar} holi^{ty}

nes nor miracles shal haue no reson to vsurp the honor of extraordinar calling. I am not ignorant vhat subterfuge thai vse in this point, alleging thai tech no neu doctrin crauing neu operatiō of miracles seing thai tech only the doctrin alredy confirmit sufficiently by the miracles of Cryst Iesus and his Apostles. vharunto I answr yat albeir it ver treu yat thai did tech only the doctrin of Cryst and his Apostles vncorrupting the same vyth thair auin gloses and neu interpretations repugning to the ancient interpretatiōs of the fathers yea oft tymes to the text of scriptur. yit in so much as thai Impūg the Pastors whilk only haue the euidence of Apostolique ordinar successiō, of necessitie thai must fortifie and confirm thair extraordinar opposition with sum extraordinar miracle. Euin as the prophets did vho albeir thai techit no lau bōt yat of Moyse confirmit long befor with gloriu miracles Yit in respect thai did reprehend the ordinary Doctors of the lau and such as sat in the seat of Moyse thai did qualifie thair most inst thretnings and reprehensions by miracles meriting gret credit and authoritie.

Bot in respect this matter of vocation doth merit à seuerall discours I delay the same to sum vther place more propre and conuenient returning vnto my purpōs and affirming that the ministres thair self in most things whilk thai vse in thair church thai follou ether old or new tradition or at lest interpretation whilk be not expresse contenit in holy scriptur. For as is afor

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said in their baptism the baptizing of childring
 and in their communion to reſaue it fasting and
 not after supper is by tradition, in the decalog
 the chang of the ſaboth day is alſo by tradi-
 tion; lyk as the words of parents and adultery
 muſt reſaue interpretation: yea morouer wee ſould
 not know the bleſſed volum of holy ſcripture to
 be ſuch if by tradition it had not cum to our
 knowlege neither is it a Paradox to ſay yat the
 books of prayers pennit and prented in Gene-
 ue be no more in expreſ words in ſcriptur con-
 tenit nor the Roman matin books be. Vharun-
 to that auſr indirectly, wheras that ſay all yat be
 contenit in their books ether to be ſcriptur or at
 leſt nor repugning therunto: becauſe that aſtrict
 Carholiques to expreſ words and that as preui-
 legit perſon muſt be licentiaſe ſo that may ſcheu
 the matter or fundamēt of their forms to be in-
 cludit any vay with in ſcripturs. But that muſt
 vnderſtand that the matter and fundamēt of
 words differ as much from expreſ words as the
 fondation of a houſe and a finiſſed houſe or as the
 matter and form whilk be ſo different in natur
 as that a naughtie form rendrit a Good matter
 to be naughtie: behold the moſt delicat fruitts
 reſauing once the filthy form of putrefaction
 or the beſt veniſon yat can be viſſed conuerted
 once in vernim becom bot contemptibill notuy-
 thſtanding thair former fynnes: or to ſpek mo-
 re conueniently to this matter behold the puri-
 tie of theiſſe paſſages of holy ſcriptur vharuph
 Attrius, Donatus, Eluidius and other Heretiques

THE PAROENETE

did found thagerrons verborviniar and defyllit
by the heretical forms ynt that ver partially
thecoin vno refusing cōtrat thair mator by the
fithines of the said forms sum infection as cleat
fontis infecte dby repair of sikky beattis or pre
tiewt stonesshaned by som contrariis accident
be not preservid by thair singulartie from such
inconuenients when thair chaunc to fall and fair
lie thar begitlie of this partiall prevarication or
cellusion vhofoer doth circ apply throu or
interpreit holy scripture not according to the
mynd and tradition of the most ancient most
holy and most demit fathers bot according to
the mynd ad plesur of sum point modern per
sons vho to aduance thair own priuat credit go
about to mak the holines upd doctm of the
said fathers to be suspect and odious.

manifest pas
sages of an
cients prouing
traditions
unwrittin.
Of Ignatius
Euseb. Story
Eccles. 3. book
3. chap.

Euseb. 1. book
9. chap. de
monstra. E
uangel.

Bot to thie end may once absolue his sectib
of traditions I only add thos manifest passages
following. first of Sanct Ignatius Bischof of An
tioch ane author of the same age with the Apo
stles vho in the year of our lord 38. going to be
martyred did reburr all churches by whilk he went
to diminis nothing of apostolique tradition whilk he
visit tham for the more securitie so far in vnt. Next
of Tertullian ane author of the first age after
the Ascension saying in his book of fasting ynt
the solennell institution ver eiklie to the foyth rather
by scriptur or by tradition of the elders.
Thirdly of Eusebius bischof of Cesarea in Pa
lestina ane autor of the second age after the As
cension saying in his books of Euangelique de

monstration y^e the Apostles applyng their doctrine
to the ears of many hee confignit or left their said do-
ctrine partly by writt partly bythowr writtes & ceremo-
lan or custom & muristin. Terdly Sanct Basil bischop
of Cesaree in Cappadocia a 1430. years ago in
his booke of the holy spere chap. 27 saying of the
doctrine y^e is obseruitt within the church sam thar of
wee haue by writt in instruction, sam by secret tradi-
tion of the Apostles, yis toge^r sh^e one and other haue
alyke force in Religion, neither is thair any hon tyll
so euer he be exercised in the lawes of the church yis
can deny the same. Fyfly of Sanct Epiphanius bis-
chop of Salamin in Cypre a 1220. years ago
saying in his booke ag^s Heretiques, in this sort.
Wee be fercht to use traditions for all things can not
be drawin one of scriptur, and for this cause the holy
Apostles haue left vs sam things by tradition, sam
things by writt. Saxdy of Sanct Chrysostom archi-
bischop of Constantinople about a 1200 Years
ago writting vpon the same text of Sanct Paul
to the Thessalax chap. (what the Apostle com-
mandis th^em to obserue his traditions resauit
ether by word or writt) the holy father sayit th^e.
it apperitt Saye he) of this text y^e the Apostles haue
not left vs all by writt y^e thai haue recommendit
many things & muristin: wherfor we think the tradition
of the church is worthy to be beleuitt: it is a tradition,
in quyre no farther. Last of all S. Augustin bischop
of hippo in Afrique in the same age writting a-
gains the Donatists in this sort, The Apostles to co-
fise the treuth (saye he) hee writtin no thing of this
matter bot it is to be beleuitt y^e this custome hee re-

kin his beginning from their tradition, as their be many things whilk the church vniuersall obserue whilk notwithstanding of Good reason is to be thought commended by the Apostles albeit that be not writtin.

*¶ Vry Sanct
Augustin
callit the two
testaments two
papes.*

Theis be testimoneis so manifest as it ver superfluous to produce any more: yet I know that will alleg to the contrar the self same S. Augustin in his 3. traitie vpo the epistles of Sact Iohn saying yat the two testaments be the two Papes of the church out of the whilk wee sould looke the milk of holy historeis: wharby that vould conclud yat the said father vould seclud all tradition yat ves not comprehendit within the said testaments.

Bot the aufst heirunto is easy to such as vill read the place forsaide wharin the holy father makit distinction betwix the milk and solid meat contenit in the two testaments, by milk meaning Cryst in his humilitie, by solid meat meaning Cryst as he his equall vnto the father, affirming that the sacred historeis of his humanitie and diuinitie ar to be soukit out of the papes of the two testaments the one for milk the other for solid meat: vilk wee also confesse to be treu: Bot to infer heirupon yat Sanct Augustin by theis vords dois condemne all vnutritin traditions ver not only to condemne him self vyth all the venerable fathers preceding him bot also to condemne the said two infallibill testaments or pretieus papes out of the whilk wee may souke (if we be not sensles) the milk of Apostolique and Ecclesiastique vnutritin traditiō by the Apostle saying in one place. 1. Timoth. 3. chap. yat the

church is the pillar and fondament of veritie
 (vharby all his tradition and ordonniances writ-
 tin and vnurittin be confirmit to be autentik:)
 and by the same Apostle in ane vther place 2.
 Thessalo. 1. chap. commanding thame to keip his
 traditions yhatsoever writtin or vnurittin as is
 asorfaid, morouer theis traditiōs haue seruit for
 cheif veapins vharvyth the holy ancients haue
 voundit all Heretiques to this hour For Anciēt
 Ireneus vsit the same agans the Heretique Va-
 lentinus: Terrullian agans Marcion: Origenes
 agans Celsus: the counsaill of Nice agans Arius:
 Basilius agans Eunomius and Amphilocheius:
 Sanct Hierom agans Vigilantius, Iovinianus and
 Luciferianus: Cyrillus Allexandrin agans Ne-
 storius: Proclus bischop of Cōstantinople writ-
 ting to the Armenians: Theodoretus in his Po-
 lymorph agans the Heretiquis of his tyme: Sanct
 Augustin agans the Donatists, and Iulian: Leo,
 Gelasius and Iohn bischops of Rome agans Eu-
 tyches: the Saxt Synod vsit this tuo eggit veapin
 agans the Monothelites: the seuint Synod agans
 the Iconomachs: Beda the venerable vsit the sa-
 me vritting of the varietie of the cours of the
 Moone: Peter of Cluny did the lyik agans the
 Henricians and Petrobrusians: Sanct Bernard
 agans Peter Habailardus: Euthemius agans the
 Heretiques of his tyme: Finally all holy vrittars
 vnto theis dayis haue vsit the same for most pi-
 thee and peremptory arguments agans all he-
 reseis and Heretiques.

Bot I do not so insist in defendeng the neces-

Not only tra-
dition but al-
so expre scri-
ptur prouis
Catholiques
opinion in
cheif contro-
uersen.

frie and authoritie of Apostolique and Ecclesia-
stique tradition as if the hoill globe of the Apo-
stolique church Romane. shuld succumb if thai
uer denyit: becaus expre scriptur doth confirm
thair doctrin in pointis most cōtrouerted, whilk
I proue by theis foure testimoneis following. when
in the beleif it is said by degrees yat *Crist our blas-
sed master* was crucified, dead, buried and therefore *des-
cended to the hell*, tharin the fayth of the Catholi-
ques is prouin to be orthodox or autentik who
deny his descēding ether to haue bene before or
in hot after his deith. Agane when it is said indefi-
nitly in the same beleif: *I beleif the communion of
sanctis*: doth it not proue the Sanctis militant and
triumphant to haue a mutuall communion: bot
what communion can wee mortall militants ha-
ue wyth theis immortall glorified triumphant
bot when by our reuerent voutes and prayers we
supplie thei to interced for vs through his meri-
tes and passion wharby thai be already glorified
knowing yat thai vnderstand our estat in yat it
is mentin in the systent of Luc yat thai reioyis
at the conuersion of sinners: and on the other
part whenas the said membres triumphant do
commemorat or offer vp our orisons and almes
deadis as we reid partlie in the tent of the actes
in the history of Cornelius, partly in the 8. of
the Apocalyps that thai haue done. When it is
said in the 2. of Machab. 12. chap. (Whilk book
Sanct Augustin doth numer among the Cano-
nicall) *prayers for the dead to be holy and helifull*,
who can deny bot such prayets be necessari whē
wee reid

vee reid Sanct Ia. 5. That the preist shal be callit vnto
 the seik to adoyne yame in the name of the lord and
 to pray for tham, doth not this text command vn-
 ction to be conioynit vith prayers in the last ar-
 ticle of lyif when our seiknes is such as can not
 be curit? When vee reid in the 5. to the Ephes.
 Matrimony to be a gret sacrament, why shuld vee co-
 dem tham yat this day affirm the same? when ve
 read 1. Corinth. 7. chap. That he doth veill yat he
 loynit his virgin in matrimony, for yat he doth better vho
 loynit hir not and when vee reid 2. of Timoth. 3.
 If young vidowes yat be consecrat vnto offices of the
 church fall Marye that their damnation violating
 their former vowe is it not euident yat but mo-
 ther the holy church hes drauin out the doctrin
 of celibar or anouit virginittie out of the pure
 fontas of holy scriptur, When vee reid. Peter. 5.
 many things to be in the Epistles of Sanct Paul diffi-
 cill to be vnderstand: and in lo. the 6. Many Disciples
 to haue said to Cryist, whenas he him self did spek,
 This is a hard spech vho can heli him? yea sum Dis-
 ciples to haue left him for the hardnes of his spech and
 the verrey Apostles thame self to haue said in one
 place, spek vnto vs planlie and not in parables. in
 respect of theis spech is what Heresie is it to say
 yat the sens of scriptur is sum tymis difficill: vhe
 vee reid Philip. 2. That God shal rendere to eury one
 according to his vorkes: and 1. Corinth. 9. Eury one
 shal resane his proper reward according to his labor,
 and Matth. 16. Since vee be commandit to yoke our
 auin saluation and Math. 25. when it is said That at
 the latter day it shal be rendrit to eury one according

to his charitie and almes deades to the indigent: doth it not follou yat Good works be meritorius: vñe it is said. Yat the sin agans the holy spreit sall neuer be forgeuin in this world nor in the world to cum and in the 1. Epistle of Io. 5. chaptor. Yat thair is a sin vnto deith whilk suld not be prayit for. ad agane, Yat thair be sum sins not vnto deith: is it not manifestly prouin sum sins to be mortall, sum veniall, and sum heir in this lyif sum after this lyf forgeuin? When in Io. 3. it is said except vee be regenerat by watter and the holy spreit vee can not inter in the kingdome of heauin, is not tharby declarit the necessite of baptism vnto saluation? when vee read in the 8. of the Acts, Yat the Apostles layid thair handis vpon thame yat ver alredy baptisit, is not tharby the imposition of hands vsit in the Romaine church vnder the name of confirmation in oft evidently establisht? Vhenas as vee reid to the Thessalloniscen. chapit. forsaide the Apostle to commād tham to obserue the traditions lernit of him either by his sermō or vords and agane in the 1. Corint. 11. yat agans the contētioux he doth obiekt only cōsuetud or custum saying vee haue not such custome nor the church of God. Be not the. autoritie of vnurittin traditions tharby evidently confirmit: vhar to Timothe the church is callit the pillar and fundament of veritie, and, in the 18. of Matt. Vho disdānit to hear his let him be io the as ane ethnik or Publican: doth not theis passages vrg to beleif as the church beleuit and to be assurit (sche can not err) Vheras in the 4. of Genes. God sayit vnto Cain why art thou angry ad vharfor doth thou cast doū

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thy visage: if you do veill sall you not resauē it, and if you do euill is not sin or punishment at thy port: bot thy appetit sall be vnder the and you sall reuill ouer it. and in the 15. of Ecclesiasticus (vhilk book albeit Io. Caluin affirm to be doutfull yit seing in the 3. counfall of Carrage 47. canon it is rekkinait amang the canoniques as the Epistles of iames and Iud vhilk ver also once doutēd vpon and yat Sāct Augustin in his book of grace and freeuill chap. 2. doth vse this same passage to proue freeuill I produce the same for autentik scriptur) Iesus the sone of Syrach in the said book saying in this sort. God at the beginning dtd constitut man and lest him, in the handes of his auin counfall: He gaue vnto him commandemēts and precepts saying if you wilt keip tham thai sall conserue the. he hes sett befor the fyre and vatter to vhilk of the tuo you wilt put out thy hand: befor man is Lyif and deth, Good and bad, what plesit him sall be geuin him Vheras in the 30. of Deuterō. Moyses sayit to the pepill I call the heauin and erth to viunes yat I haue sett befor your Eys lyif and deth, cursing and blessing chuse tharfor lyf yat you ad your sead may lyue. Vheras to the same pourpose. 1. Corinth. 7. chap. it is said. vho being firm vyth hym self doth in hu hart conclud not of necessitie bot hauing pouer vpon his auin vill, &c. Doth not theise clear passages proue the doctrin of freeuill to be orthodox and attētik? Vheras ve read yat Cryst our master first reuelit vnto Sanct Peter Yat he ves Christ the sone of the leuing God the other Apostles esteeming him bot ether Elias for his yeall vnto the obser-

Math. 16.

Io. Last.

Io. 13.

Io. Last.

Io. 6.

uation of the law, or Hieremias be reson of his holynes, or Io. Baptist because he prechit the doctrin of baptism as Iohn did, or sum prophet because he propheceit of things to cum. Vheras specially power was geuyn to him to bynd and lousse and promys of the keyis of the Kingdome of heauin: Vheras For him only Christ payit tribut, him only he causit walk on the waters, him only he did recōmēd to cōfirm the fayth of his brethring, of him allone he suik plesour so oft to demand if he louit him, to him allone he said thrys fead my scheip, vnto whom allone chāging his name he gauē one of his most samus names calling him Cephas: vnto whom of all th' Apostles he apperit first after his gloriū Resurrection and befor his deith to him allone did fortell the same and the maner of his deith, finally vheras in expres vords in the 10. of Math. Euangill he is callit the first of all the Apostles: is not the supremacy of S. Peter by theis passages and by many vthers (whilk God viling in a traittie à part I sall sum day collect) most clearly confirmit. Vheras in the first to the Romans the Apostle doth so extoll thair fayth yat he spaxit not to call the fayth vniuersall or Catholique prechit thruch the hoill world to be thair sayt: What Herebie or offens is it this day to call the vniuersall church of the faythfull vnder the venerable name of the Romane church whilk nou profes sit no yther form of fayth nor yat whilk the Romane church did profes vhenas the said Apostle did commend thame.

*Ane euident
probation of
reall presence.*

To be schort vheras in expres vords it is said: *this is my body. and agane except you eat the flesh of*

the sone of mā and drink his blood you shall not obtene eternell lyfe. and agane my flesch is verrey meat and my blood verrey drink doth not theis exprest testimony is most clerly proue the eating and drinking and reall presence of Crysts body and vheras in this reall manducation the gros apprehensions of the Capharnaits is reprehendit by theis mysticall and deap spechis of our blessed sauior saying: *it is the spirit yat quinkkinnir: the flesch profitet no thing: and agane, my vords be spreit and lyf, bot thair be sum of you yat beleif not: by theis vords (I say) is not the disdanfull derision of such as falsly imput Cyclopique Anthropophagie or eating of mens flesch vnto Catholiques manyfestly elidit and couicted: for theis scoffing mokars grossly imagening (as did the Capharnaites) the naturall and carnall body of Cryst so to be eatin naturally ad carnally yat his flesch is torn and his bones brokin after such sort as Poëtes did fayn the geāt Polyphemus and as ve knou the barbarus Bresilians to eat men and vemen, and tharuithall lyik vnto naturall Philosophors distrusting all doctrin whilk agreit not vith naturall sens or raison thai be pitifully desauit ether ignorantly or arrogantly preferring (contrar the doctrin of Cryst) sens vnto fayth and flesch vnto the spreit. For if I fuld say vyth theis Sacramentars yat by my fayth I ascend vp vnto heauin and tharby am comioynit vith Cryst and so doth eat his flesch and drink his blood: in doing all this what haue I done repugning to naturall raison seing the*

verey infidell Philosophors confes the heauins to be the habitation of the goddes and yat by our vouis and cruist affection ve be conioynit vyth tham and no otheruayis: Bot on the vther part if vith the Catholiques Romane I fall say yat I do eat à bread descending frō heauin prefigurat by the Hebreuis Manna, the food of angels geuin by God vnto men, à graip consauit in the vyntree of à virginall vomb, hauing no pressoit bot à potence or cross, no veshall bot à blessed naturall body, no canall bot his sacred syid hāds and feir, no fum bot the force of the holy spreit to mak me dronk vyth yat celestiall nectar: A flesh prefigurat by the immolation of Isaak and eating of the paschall lamb. and ane Innocent calf killed for me and vs all prodigall childring, and in one vord if I fall vyth Catholiques affirm the bread to be changit in the flesh of Cryst and the vyne in his blood, the philosophors fall lauch, sens and naturall raison fall raige and repung: tharfor in this manducation of Catholiques vee haue nead of sayth and spreit, in the other manducation of the sacramē-tars (Cheislie theis yat follou lo. Caluin; it suffe-sis to follou the gros opiniō offens and flesh. vee read yat the Disciples of Pythygoras had such respect and reuerence vnto thair maister yat it vas sufficient probation atnang tham in all thair disputations to say, ipse dixit (he hes said it and vho douted tharof (housoeuer thair auin o-pinions ver contrarius) ver expellit out of his pædagogy: bot thai in theis dayis vho vill only

be callit the Disciples of Cryst will not admit
 his sacred oracles as he hos said and pronuncit,
 bot as plesit thame to interpret and censure tham
 nor by the pith of the spreit bot by the pouer of
 thair impuir sens by vhiik if thai vill permit me
 to mesur the rest of the mistereis of holy scri-
 ptur then sall I branggill all the fondaments of
 our sayth. For behold I find à cōception and in-
 carnation of à man vythout the seid of man, à
 woman after hir birth to remane virgin, à natu-
 rall body to ascend, to valk vpon the element of
 vatter to Inter really vithin à hous all ports ad
 passages vharby to inter being schoot vp, I find
 to be schort all things to haue bene maid of no
 thing: vold not the Capharnaites, carnall sens
 ad Aristot vyth his carnall curiosite ansr (as it is
 reported he once did reading the books of moy-
 ses) much is said, no thing prouin: for corporall
 things must descend not ascend, sink and not
 valk vpon the vatters much les entre throuch
 doores vythout persing or breking tharof: that
 men be generit by men, that to be mother and
 mayid at one tyme is as impossible as to be child
 ad mā at one tyme ad finally yat of no thing no
 things cā be producit. Bot heirūto the sacramē-
 tars ausuēt (and verey Christiāly) yat the author
 of nature (who may vork vhatsoeuer his vill is ad
 yat villit no thing bot vhiik is Good) hes vrocht
 supernaturallly in the premisses, and yat he spak
 only and pronuncit and all ves perfyted. Then
 if in the admirable creatiō of all vorldly things,
 in the vonderfull redemption of mankind, in

the glorius operation of all miracles contenit within the compasse of holy Scriptur wee do confound all sens and raïson humane only by the word of God assuring, tresting and hoping contrar our anin assurance, trest or hoip only because he lies so said and pronouncit: why suld wee in the blessed sacrament of the supper of our lord dout or deny any corporall or bodely substance to be thair except the bread and vyne whilk wee see with our eyis considering he hes solémtly said in presence of a doson of vythnesses agans whom can be no exception (*thū & body.*) o bot you say, this is à hard spech to affirm yat the body of Cryst can be vnder the form of bread vyne. I answer. so yes it à hard spech to the Capharnaïtes and many vthers yat whilk Cryst spak of regeneration, and of this kynd of manducation: and so is it à hard spech to all infidells to hear of the creation, saluation, illumination, resurrection and immortalitie of man. humane raïson can not attene heirunto. bot rendring our raïson capryue vnto his vords who is aboue vs and our raïson as author tharof we fall not presum to dout or deny any thing yat he lies said. can à litill pot comprehend the hoill vatters yat be in the world or the small centre of the erth the hoill circumference of the same? no more can humane raïson comprehend the deap diuinitie of this high mistery. Moyses culd bot see the hinder parts or footsteps or rether à small glâse of the glory of God passing by: Elyas conceit his face with his manill trembling to heir the tempest

tempest of whirlyvnds erthquaiks and fyre pre-
ceding the soft and fucit air vharin the voyce
of God vas: Solomon for all his humane vifdo-
me fand him self so blindit behal ding the vif-
dome of God yat astoniet he did say. *qui sermo
rogest dminitatu confunderet ab ea* (who vould serch
out diuinitie meaning by humane raison fall be cofun-
dit with the force tharof) and Sanct Paul who ves
rauisit once to the thrid heuin did fynd not
nythstāding in the works ad vords of God (who
is long suffering and suddane without cōtradi-
ctiō) (aluse ad patiēt without passion, merciful
and iust without partialitie or preuarication, vi-
habill to do euill without impotētes or priva-
tion; infinitely greet vythout dimension; eury whar
vythout circumscription and all in all vythout
confusion) the said holy Apostle I say did fynd
in the vords and works of God such inscrutable
profundire exceding the schallounes of his na-
turall sens yat strikin vyth admiration in the re-
to the Roma. he dois say: *ō the profund riches of
the vifdome of God: ā hou incomprehsible be his iug-
ments and hu wayis impossible to be fownd out* (mean-
ing, by flesh and blood) Bot Inuane I do hear al-
leg the exēples of Prophetes and Apostles who
ver bot men seing the verrey Angelles who be
as clearseing celestially eagles vn couering thair
faces dar not behold the blasing beames of his
beautifull aspect much les presum to censur his
vords and works by the quikes of thair Angeli-
call intelligence: yit vee blind oules and molds
who haue only bot the deprauir dregs of

yat ridiculous reason whilk our grandfather did
 gain losing his originall innocence, ve I say be
 hold to leuell vyth the lunatique lynce of our cu-
 riositie à largnes whilk hes nō term or limit, ad-
 mitting no thing (Vhen ves list to lyix our auiū
 opinions) to be treu whilk the narou pot of our
 prudence and the small centre of our Eye is
 not abill to comprehend. Bot ves suld remēber
 what our lord and master did say for such incre-
 dultie vnto Sanct Thomas of India. Thoma,
 Thoma, because you hes sene you dois beleif,
 bot blessed be thai that haue not sene ad yit be-
 leif. Then the Catholiques Romane be blessed
 far aboue theis Eeunderstanders, becaus yatte-
 dding thair carnall consaitts vnto the pōuer of
 the spreit thai beleif vithout disput or dout as
 did S. Thomas of Aquin. in of one his heuīly
 hymis whilk in Latin I haue set down because vn-
 lossing the naturall grace it can not for my opi-
 nion be trāslated in our vulgar poesie namly by
 me yat neuer ves à poet, and syne the qualitie of
 my distressit estat admitting no Lasar to amuse
 my self vpō the quātitie of syllabes whilk exer-
 cise as sayis boetius in his moutning book de
 consolacione Philosophiæ be more sit for co-
 medeis nor calamiteis.

*In supreme nocte Carnæ, recumbens cum fra-
 tribus, obseruata lege plenè cibus in legalibus, ci-
 bum turbæ duodena, se dat suū manibus. Verbum ca-
 ro panem verum verbo carnem efficit, sique sanguis
 Christi merum, et si sensus deficit ad firmandum cor
 sincerū, sola fides sufficit. and in ane vter place.*

Dogma datur Christianū, quod in carnem trāsfit panis & vinum in sanguinem: quod non capis quod non vides, animosa firmat fides, præter rerum ordinem. Sub diuersis speciebus, signis tantum & non rebus, latent res eximia, caro cibus, sanguis potus, manet tamē Christus totus, sub vtraque specie. A sumente nō canisus, non confractus, nō diuisus, integer accipitur. Sumit vnus sumunt mille, quantum isti tantum ille, nec sumptus consumitur. Sumunt boni sumunt mali, sorte tamen inæquali, vitæ vel interitus: Mors est malū, vitæ bonū, vide parū sumptionis, quam sit dispar exitus. Fracto demum Sacramento, ne vacilles sed memento tantum esse sub fragmento, quantum toto tegitur, nulla rei sit scissura, panis tantum sit fractura, qua nec statum nec statura, signati minuitur. Tantum ergo Sacramentum veneremur cernui, & antiquum documentū nouo cedat ritui, præster fides supplementum, sensuum defectui.

As to yat whilk is allegit out of the first Corinth. ii. chap. Vhar the body of our lord is callit bread: Vhar upon if thai vill infer yat thair can be no thing thair bot bread may I not as veill infer yat thair can be no thing thair bot the body of our lord seing our lord him self did call the bread his body. This mycht be ane sufficiēt answēr to ane argument so insufficient bot yit I will be more speciall in declaring vhar for the body of our lord is callit bread by th' Apostle, First becaus Cryst him self and his blessed body is in many places of scriptur so namit: as in Ieremie ii. vhar it is said *let vs put the tree to his bread*: Vhar by the tree the cros and by the bread Cryst or

his blessed body was prefigurat according to the opinion of all th' ancients: and in the Euangell Cryst is callit the bread *whilk descēdit frō heauin*. Bot in the tabill of our lord I remember not to haue red the body of Cryst to haue bene callit absolutely bread bot euer with sum adiection, e-ther demonstratiue, relatiue, or explicatiue: as in the passage of Sanct Paul forsaide when it is said: Who eated of this bread, and agane, the bread whilk wee brek, and in the 6. of Iohne, the bread whilk I sall giue you is my flesch: and as all the ancients doth affirm the holy spreit vsit to loyri theis adiections yat wee may vnderstand tharby yat he spekit not of commun bread bot of sum mystical bread or mysterie comprehendit vnder the form of bread. Secondly the Apostle calling the body bread he so spekit becaus the liniaments and form of bread and not of the body be sene, euin as he callit the blood nether blood nor vyne bot à coop becaus the contēning coop is more patent to our Evis nor the contents tharof: thridly in the scriptur oft tymes things be namit after thair exterior form: So the brasin serpent was callit à serpent so the Angelles var callit men appering in the form of man. Last of all it is à cōmun custum in scriptur to retene or keap the ould name in things changit from one form or natur to ane vther: so vyne is callit in the Euangill à graip or berry, so the deuill is yit callit Lucifer, so man is callit clay, so the rod of Moyses ves callit à rod when it was no rod bot à serpent: and this I fynd also confirmit by

Numer. 21.
Genes. 18. and
19.

ane vther auld hym ascryuit to Sanct Ambrose
 vhar it is said. *Paulum profert in docetem, panis no-*
men imponentem, corpori dominico: Moysen ego refe-
rentem virga nomen in serpentem, pari modo replico.
Mos est frequens Scripturarum, rerum vt prateritarum
voces dent presentium: Homo humus nominatur, vi-
num vna appellatur, demon Lucifer vocatur, sat hec
sanis mentibus.

Last vheras in the place forsaide th' Apostle
 doth pronunce such as ear and drink vnvorthel-
 ly to be gilty not of bread or vyne bot of the
 body and blood of Cryst Iesus, tharby he doth
 manifestly point out vnto vs no commun bread
 bot the body of Cryst to be eaten in this blessed
 Sacrament.

Then to conclud this section if you shall say
 vith the Capharnaits, this is ane hard spech, I
 vill ansuet vyth Cryst yat flesch heirin profetit
 no thing yat is to say yat carnall raision can no
 more comprehend this nor sche can cōprehend
 à creation of all things of no thing, à conception
 and generation vythout carnall copulatiō pre-
 ceding, à corporall ascension vithout violence,
 or à resurrection of body and bones conuerted
 in dust and asches. if you fall say vith Sanct Tho-
 mas yat you canst not beleif except you see, I
 fall yit ansuer vyth our blessed sauior yat thai be
 blessed yat beleif and haue not sene. and if you
 salt (as did the Virgin Marie) astoniet exclame
 saying hou can this be seing I knou not à man?
 as if you suld say yat you canst see no naturall
 apperance or likiehoid yat the bread suld be

converted in one reall body: I answer with the Angell y^e it behouit the holy sp^{ir}it to surprise or possesse the and the p^ouer of the most high to ouerschaddou the, otheruayis you fall no les dout of hy creation, saluation and resurrection nor of the reall presence. Morouer you sould not misknou y^eat sayth hes no prais or merit vhar humane raison may proue the same, ad y^eat modest Christians in matters of sayth sould content thair self y^eat rhai be such vndemanding why or hou thai be such lyk as S. Paul being rauissit vnto the heauins kneu he sau Cryist bot vhidder he did see him corporally or not corporally he neither kneu n^or inquirt.

Bot returning to the matre I hoip I haue by argum^{en}ts preceding clearly scheuit the doct^{ri}n of Catholiques in cheif heads of Religion controuerted to be infallibilly confirmit, by exp^{re}s text of scriptur lyik as heirtofor by euident probation I haue confirmit the same by euident testimonies of ancient fathers. For whilk cause seing, exp^{re}s text of scriptur and authoritie of Doct^ors, notwithstanding the distance of tyme and places vhar and when thai did writ, to wit Tertullian and Sanct Augustin in Afrique: Hilarⁱus in France: Ambrosius, Leon, Gregorius in Italy: Io. Chrysostom. in Thrace: Theophylact in Mysia: Io. Ephraim, Io. Damascen and Sanct Ierom in Syria: Basilⁱus in Cappadocia: Origenes, Cyrill and Athanasius in Egypt: seing the four principall Oicumenique counsalls, to wit of Nice vharin did assist 150 bischops: of Ephe-

se vharin did assist 200. bishops: of chalcidon
vharin did assist 630. bishops: Seing I say boyth
scripturs, fathers and countalles do speke vrit ad
conclud in questions this day controuerted as
the Romane church presently doth, she must
be vndouredly the treu church Catholique, and
who vould haue a clearer demonstration of hir
present consent in doctrin vyth yar of the pri-
mitiue church. let him read the booke callit the
Augustian cōfession whilk (being collected out
of all Sanct Augustins Tomes) evidently prouie
yat same form of fayth and Religion whilk now
the aduersars of the Romane church so biterly
doth impung to haue bene vsit in the said do-
ctors dayis à 1200. years ago or more.

Nou lest the abondance of this subiect force
me more and more to digress. I begin to speke
as I haue promisit of Apostolique succession yar
is to say of the laifull lineall successiō of pastors
frō th' Apostles dayis vnto this present age: whilk
lineall succession vhat it is not conioynit with
the doctrin of th' Apostles thair can be no
church Apostolique: Bot the enemies of the Ro-
mane church laking this marque do reiect it as
à thing not necessar as did the Arrians and Do-
natists vho dispying all doctrin yar could not be
cōfirmir by expres text of scriptur thair could not
abyid to hear any man speke ether of traditions
or of laifull succession of bishops: Bot this
marque of successiō vee sould the more villingly
refaue for yar thair is not almost one of the ho-
ly fathers vho has not estemit it amāg the most

*Of Apostoli-
que succession
without the
whilk in the
primytime
church all do-
ctrim was su-
spect.*

Lib. 4. ca. 63.

Lib. 4. ca. 43.

*Tertull. in the
prescriptions
agains Heret-
iques.*

*Origen, in the
proem of his
1. book callit
periarcho.*

principall marques of the church. First Irenizus
who yes nixt the Apostles dayis did agnouleg
the same saying, the treu knowleg (or mark of
the church) is treu doctrin and the ancient stat
or dignitie of the church obserued through all
the world by succession of bischops cōtinuit vn-
to our tyme, and agane the same Irenizus com-
mādit to obey only such bischops as haue thair
succession euidently descending from the Apo-
stles, who with the grace of veritie (or treu do-
ctrin) haue resauit the certane succession of Epi-
scopat: all others wharsoeuer thai be establisser
he holdet for suspect. And Tertullian not long
after him speking agās the Heretiques of his ty-
me. I vold (sayis he) thai suld scheu me by what
authoritie hane thai cum to light (or to authori-
tie) let thā produce the originalls of thair church-
es: let thame scheu the ordor (or lineall def-
cent) of thair bischops by successiō descending
from the beginning in such sort as thair first bi-
shop can exhibit sum Apostle or Apostolique
person (yar is to say placit and perseuering vith
th' Apostles) to be his author and predecessor, as
the church of smyrna can exhibit Polycarp pla-
cit by S. Iohn and the church of Rome Clemēt
placit by S. Peter. this much Tertullia. and Ori-
genes almost in the same age vith Tertullia sayit
in this sort. In respect (sayit he) thair be many
yar beleif thai think as Cryssians suld think and
yit sum of tham hold opinions different from
former bischops: in such difference let the Eccle-
siastique preching loynit vyth ordinar successiō
prescryuit

prescriuit by th' Apostles and continuir to our
age be aluay obseruir, For yat is only to be este-
mit vndouted veritie whilk in no thing disagreit
vyth Apostolique tradition. Sanct Cyprian ha-
uing respect vnto this laifull and lineall succes-
sio doth affirm the church to be vhar Pope Cor-
nelius was not vith Nouatius who culd produce
no euident of Apostolique succession. Sanct Hie-
rom writting to Pope Damasus doth for this
same caus highly extoll the laudabill successio of
the Bischops of Rome saying, I speke vith the suc-
cessor of Sanct Peter and vith the disciple of the
crois, and following none bot Cryst by commu-
nion or consent I associat my self vith your bea-
titud yat is to say vith the chair of Sanct Peter.
Vpō yat roque I knou the church to be beildir:
vhosoeuer out of yat hous doth ear his paschall
lam is prephan, and who beis not found in yat
ark during the deluge sall peris, and à littill af-
ter, I knou not (sayit he) vitalis, I despyis Miletus;
I compt not much of Paulin^o (who haue no lau-
full successio loynit vith thair doctrin) bot who
gatherit not vyth Damasus he scatterit, for he
yatis nor of Cryst is ane antieryst. Sanct Augu-
stin in many places doth agkouleg this note of
succession in expres vordis pronūcing such to
be out of the church as separating thair self frō
thair ordinary successiue bischop do ether esta-
blis thair self or any vther to be Prelats, Pastors
or bischops, and writting agains the epistle of
Manicheus 4. chap. theis be his vordes. Many
things hold me most iustlie vithin the bosome

of the church the consent of pepill and nations
the authorite begun vith miracles, nurissit vith
hoip, augmented by charitie, confirmit by anti-
quitie and successiue preisthood continuing vn-
to this present bischop of Rome from Sact Pe-
ter the Apostle vnto whom our lord after his re-
surrection recommendit his scheip to be fed.

*In the begin-
ning of his 7.
Tom. epist. 16
agains the Do-
nat.*

*Optat. 2. book
Agains the
Donatists.*

and agane vnto the Donatists Numer (sayis he)
our preists from Sanct Peter and consider in
yat succession of fathers who hes succedit vnto
vther. Yat feat is the roque whilk the proud
ports of hell can not preuail vpon &c. and mo-
rouer in his epistle to Generosus he doth num-
ber all the bischops of Rome from S. Peter vnto
Anastasiu then Pope. as Optatus in yat sa-
mie age did inlykmaner writting agains Parme-
nian^s in this sort saying that the Episcopall seat
ves first geuin to Sanct Peter (to peter sayis he)
the head or cheif of the Apostles and tharfor
ves callit Cephias being head, as thai be callit schi-
matiques who go about to erect ane vther chair
agains this capitall chair. tharfor (sayis he) in yat
singular chair (whilk is the first or principall) pe-
ter first sat vnto whom linus did succed (albeit
Clement vas nominat befor Linus) and so nu-
mering all the Romane Popes from Linus vnto
Syricius who then occupyit the place at lenth he
brusted out in theis spechis. Scheu (sayis he) the
origin of your church, you who vsurp the name
of the holy church and ancient Irenæus did vse
the lyik enumeratiō of Romane bischops, whilk
enumeratiō Eusebius did register in his 5. book

6. chap. of the Ecclesiastique History.

Then seeing theis holy ancient and learn'd Doctors, Irenaeus, Tertullian, Cyprian, Hierom, Angustin, Optatus &c. be vniform defendars of this Apostolique succession I am bold to comprehend the same vnder this epithet or mark of Apostolique whatsoeuer the enemies of the Romane church object to the contrarie. demanding of thame with Tertullian and Optatus by what authoritie, thai do vsurp any authoritie; vissing tham to exhibit the origin of thair church, to expone the ordor or lineall descent of thair bischops, to name whilk Apostle or Apostolique person hes bene thair first predecessor frō whom thair preisthood or Episcopat hes successuly and incessantly continu'd vnto thair self. but thai be not habill to scheu any such seruice or retour and tharfor thai must be esteem'd violent possessoris meriting to be eielected for thair Laules intrusion.

It ver too tedious particularlie to repeat all partes and passages whilk proue the church to be euidentlie knouin by this Apostolique succession euer esteeming the same succession as necessarlie to be coniunct vith treu doctrin as the print or armes of a Prince be vnto his money or as subscriptions and sealis be vnto attentike evidents.

If so be: then remoning all partialitie let vs a litle perpend and consider whilk church this day contending to merit the name of the treu church may exhibit cleare testimoneis of Apostolique succession ioynit vith thair doctrin ex-

cept onlie the church Romane, whilk by a continuall course or continuation of 136. bischops lineally succeding one to ane vther from Sanct Peter vnto this present most Clement Clemēt the 8. cā qualifie hir beginning, progres and present estat by testimoneis extractit out of the authentik protocolls of famous historians and Doctors. and if none bot sche cā produce such euident arguments and indenyabill instruments, suirly thai be too effronted and schamles that deny hir to be Apostolique lyk as sche is alredy prouin to be holy, Catholique and vniform and tharfor the vndouted treu church militant. For this cause separating our self from hir, impugning, moking or douting of hir authoritie ve becūm parttakers and subiect vnto the punishments of him yat vncoverit ād irridit his fathers schā, of tham yat did resist vnto Moyse, of tham yat scornit to inter vithin the ark and of such as in the desert douting of Gods promissis ver neuer permitted to intre vithin the land of promissio, and to be schort albeit it nether becūmmit me nor vill I pronūce any hard sentence agans thā yat be separated in maner forsaide villingly or vnuillingly frō the glori⁹ societie of this church, because I do agknowleg the merceis of God not only to be hid from vs as is his Iustice bot also his merceis to be so infinit as thai exceid all his works: Yit the ancients hes not sparit to compair such persons to a canall or strād cut of from his fontane, to ane brench sned of his tree, to a mēbre cutt of his body ād to theis yat ver vithout

the ark during the deluge vnto whom as their
 ves no sautie so doth the said Doctors much
 dout of the saluation of the vther pronouncing
 yat in heauin thai fall not haue God to be their
 father who in the erth doth disdane to admit
 the treu church to be their mother.

*That the po-
 ps is not the
 Antichrist nor
 Rome the sy-
 nagog of Sa-
 tan.*

Bot heir I must saill à sea of innumerabill cō-
 tumelies th e enemies of the Romane church all
 crying and contesting yat hir bischop is ante-
 chryst and sche the synagog of Sathan. Vharun-
 to I vill ansuer vith greter modestie nor the salt-
 nes of such skandalus imputations doth merit
 intending by Goodis grace to proue yat as the
 infallibill marques desingning the treu church
 be only proper to the Romane church and hir
 adheréts, so the propre marques in Scriptur de-
 singning the Antichrist and Synagog of Satan
 can not vithout manifest impudence and par-
 tialitie be attribut vnto hir ad hir holy bischop.
 in treating vharof I vill alleg no friuoll or ambi-
 guus places vhillk eury party at their plesor doth
 throuas à nose of wax, as yat of the Apocalyps
 speking of the number of the best (vhillk as it is
 applyit to the vord *καρπος* euin so the name of
 Martinus Luterus writtin in Hebreu lettres gro-
 uit to the same number of 666.) and such vther
 Prophetique and profound passages ill vnder
 stand to the perdition of the peruertars. I vill al-
 lannerly produce thre or four places vhillk boyth
 spek most clearly and vhillk the aduersaris vse
 most ordinarily in this matter.

Apoc. 13. cha.

10 The first place is in the Epist. to the Thessal.

chap. 2. vhar it is said. Yat the Antecryst fall be the man offin, the sone of perdition and fall extoll him self aboue all yat is callit God or yat is vorsehippit, in so much as he fall sit in the temple of God offenting him self as if he ver God. The second passage is in 1. of 10. 2. chap. vhar it is said: Vho is a lyar bot he yat denyit Iesus to be Cryst or the anoynted, and thus is the Antecryst. The thrid passage is out of the xi. of Daniel vhar the Prophet sayit speking of the Antecryst. Yat he fall not agknowleg the God of his fathers and yat he fall coniem all goddis or godhead because he fall exalt him self aboue all. Vpon whilk passages all the anciens do agre yat the said Antecryst fall proclam him self to be the Messias and yat he fall go about to tread vnder foot all Christian doctrin that is to say preching of the vord, ministraton of the Sacraments, yea the hoill scriptur.

Nou let vs try if any of theis monstuous marques may be iustly applyit vnto the church Romane and Pastors tharof, who haue not only bene cheif propugnators of Cryst and his scriptures from his ascension vnto this hour, bot also of popes or Romane bischops more nor a thretty haue sealed vith thair hart blood the loued loyalty thaidid bear vnto Cryst Iesus our blessed sauior. Agarie in the year of oue lord 327. vho did conuocat the famos counfall of Nice for condemning the heresie of Arrius affirming yat Cryst Iesus ves not cōsubstantiall vith God the father. Vas it not Pope Siluester vllq did conuocat in the year of oue lord 383. the counfall of

Constantinople to repress the Heresie of Macedonⁱ denying the diuinitie and godhead of the holy spirit, was it not Pope Damasus? who did conuocate the counsaile of Ephesus in the year 436. agā Nestorⁱ affirming thair var two persons in Cryst, was it not Pope Celestinⁱ? who did conuocate the counsaile of Chalcedon in the year 454. agā Eutyches alleging yat our blessed sauior after his incarnatiō had dly our humane nature, was it not Pope Leo the first? who did cōfirm vith thair Apostolique authoritie all vther cōsailles assembled for extinguisling of Heresies as in Carthage and Milestrum agā the Pelagians denying the necessitie of the grace of God for assisting vs in fulfilling his commandements, and in many vther places agā the Donatists, Marcionians, Luciferians, Angelites, Anthropomorphites, Apollinarists, agā Cerynthus, Basilid, Carpocratēs, Hermogenes, Valens and the rest vnto this day? Var not all theis Heresies and Hereniques suppressit by the Popes and pōuer of the church Rōmane? for none bot that had vith a laisfull authoritie and ernist yeall and competent pōuer conioynit to resist so many mychty Emprors and subtile Schismatiques? if so be he must be a strange Antecrist yat hes so stoutly defendit the doctrin of Cryst (yea sum tyme vith effusion of his auin blood) and sche must be a strange Synagage of Satā yat can not suffer persons of spiritis Saranicall or Hereticall remane vithin hir sanctuary.

Let tham ausuer heisunto vith consideration

and not with contention with mondeslie and no malice may thai Iustlie say yat the Popes bypast or the present Pope (if he be thocht more intollerabill nor the former) that he hes exalted him self aboue all yat is callit God or yat is adorit as God: Seing he doth humill him self as the meaneft seruād of God to vesch, to weep, to kifs the feet of verrey miserable persons (vharunto I vas à seing vitnes in the last year of Iubilec 1600.) ministring also vnto thame all necessaries for food and rayment as thai had bene his domestiques or proper childring in so much as the almese vhillk his holines did euery day bestow vpo pilgrims: ad poor os vas à matter incredibill: for in Trinitie hospitall at Rome (besyde à gret many of vther houses ad hospitalles vhillk var all replenissit) I did see more thonsands logit all at one tyme tharin nor can be veill truster by tham yat knou nor the place. This vas all the ambitiō yat indifferent beholdars culd persauce in him to vit to be à faythfull dispensator and distributar of Sanct Peters patrimony spiritual and temporall vhillk is in effect to be seruand of seruands yat is to say yat possessing all he possesit nothing, and being gretest and highest of all he noruythstanding sendrit him self to be the humillest and meaneft of all: in the former following the aduyis of the Apostle in the last the counsall of Cryst Iesus.

Agane hes his predecessors or he denyit les^o to be the anoynted: The matterifed blood of sum Popes past and the holy lyf of him yat is present

sent, yea hein and eith with all such as setting
partialitie apart vill behold his landshill actions
be so many witnessis to the contrary evidently de-
claring yae as his said predecessors sparis nerher
lyf nor limbed to mak. Iesus be known in the
anoynted; So he following chaie footstepes doth
spaine no more nor panes agane all Heteriques and
infidelles to all end yae that may boyth deuly
vnderstand. Cryst to haue bent crucifixe for
tham and to tern for his saik agane to crucifie
all their concupiscence contradictions and cu-
riositys.

Can any man be so impudent as to say yae
ether thai or he haue contempit the God of thair
fathers seing yae boyth in and out of season thai
haue perswadid and he presently doth pray, per-
suad and importun not to transgres the limits
or marks of Christian Religion inscribed by God
and obserued by our fathers. His inrehibill care
throuch all Christendome to reduce all Heteri-
ques to this Christian consideration, his diligen-
ce to unite all Christian Catholique Princes (as
he hes of late yuited the most Christian and Ca-
tholique kings) his extraordinar and sumptuous
charges to proserue Christian dominions (namely
in panyosy and vther places from the vio-
lence of the Turk the Archinfidell and lasciuall
contener of God) togidder with his almightie
dis daylie bestowit for goddis cause & pde more
nor ten thousand indigenit, his irrepechensibill
lyfe and Good exemplin all his actions Boyth
publict and priuar specially whenas he celebra-

read this 70
mobyd 8 70

red or assisted vnto diuyn seruice his humiliatid
chairn being accūpaneit wth such burning ar
deur, contusions and tears as veill expresse the su
pernaturall fontane and furnace of the holy
spiris (copied vnto fyre and vatter) w posses his
hart: otherwayis how could it be by naturall ope
ration yai at one tyme such contrariety effectis of
floods and flames sold glans and goucht out by
the canalls and conduit of his ardent and allbe
grouning eyes: all theis arguments proue yai he is
no contemner of God; and yai he can not be
callit Antechrist bot by sum antithes. nor the
church of Rome the synagoge of Satan bot e
ther by sum Ironie; arrogance or ignorance.

*Of the heere
of Babylon.*

The fourt passage is extracted out of the 17.
Apocal. What Sanct I, descryuit the seat of
the Antechrist in this sort saying: I did see a woman
sit vpon a beast of coere of cramsin colour hauing se
uin heads and ten hornes replenisht with names of
blasphemy; and in the forehead therof was printid a
mysterie, grete Babylon, mother of fornications and ab
ominations of the erth; and I did see the woman drōk
with the blood of sanctis and a litull after. The se
uin heads be seuin montans vpon which the woman
doth sit and at the end of the same chapter, the
woman whom you did see is the grete cite whilk reignit
about all the kingis of the erth; By this passage v
herias I had not so much as remouit one sto
ne of the Romane church more nor radsake
did of the church of Ierusalem for all his rail
ling, I did notwithstanding once think yai by
ane other Iosue againe Ierico by the only sound

of this sentence I had maid hir bastions and bul-
 werks equall vnto the ground, lyk as all enemies
 of the said Romane church cōtinu still in the self
 same ignorance and induration: for that alleg-
 fast and firm yat all this prophesie wes forpo-
 kin of Rome whilk hauing seuin hills hes also
 had the empyre aboute all vther kings, yea aboute
 the hoill world: as also yat sche is dronk vyth the
 blood of Sainctis as of the Valdenses, Albigenes;
 Hussites, Vikefites, Lutherians, &c. that sche is the
 mother of many abominations be reson of the
 multitud of sins reigning in hir: That in vther
 places of scriptur sche is callit Babylon as in
 the first epist. of Sanct Peter last chap. Whilk is
 confirmit by authoritie of the fathers. first by
 Tertullia in his book agas the Ieuis and. 3. book
 agas Marcion. Saying yat Babylon mentionat
 in Sanct Io. is the figur of Rome. Nixt by Sanct
 Ierom vriting vpon the 47. chap. of Isayas and
 in his 2. book agas Iovinian about the latter end
 tharof, and in his epistle to Marcellin vhar he
 callit Rome the porpre or skarlatibon, Thridly
 by Sanct Augustin in his 18. book of the cite of
 God chap. 22. Vhar he callit hir ane vther Baby-
 lylon. and Last of all by Orosius who by many
 argumētis goeth about to persuad yat sche agreit
 vyth Babylon in many respects. For whilk cau-
 ses hir aduersars conclud hir to be the seat of
 the Anticryst and hir bischop to be the only an-
 tecryst.

Ons. lib. 2.

Math. 10.

Vharunto I answere yat the foresaid passages of
 holy scriptur and anciēts proue no moir the Po-

phane church Romane to be Anticrist and the
 Antichriste seat nor yate of th' Euangell what in
 it said I came not to bring peace but the sword
 doth proue Cryist to be the author of discord
 and not of concord. For thai who comprehend
 Rome vnder the name of Babylon thai did
 tak Rome for the Citie and empire of Rome
 not for the church Romane. and yat Rome
 whilk in thair opinion was Babylon, the pur-
 purit harlot and the gret citie dyit in the
 blood of the Saints, was Rome Ethnique not
 Rome Christian, the empyr of Rome and not
 the Romane church. to be schort yat Rome
 whilk is designit vnder the name of the hoor of
 Babylon is not Linus, Cletus, Clements and thair
 faythfull successors, bot Nero, Domitian, Diocle-
 sian: Yat is to say not Rome sufferng patient, Apo-
 stolique: bot Rome persecutor, infidell Anti-
 apostolique.

In this sort Tertullia in the forsaide place doth
 expone him self saying: Babylon is a figure of
 the citie of Rome not of the church Romane.
 I do notwithstanding confes the citie of Rome
 to haue surpassed boyth Babylon of Egypt and
 Chaldaa for pryd and persecution of the ser-
 uants of God: for as the Chaldzan and Egyptia
 kings did afflict the Hebreu church, so did the
 Romane emprors much more persecute the
 poor Christian church: For by thair meanes
 boyth Cryst him self and Peter and Paul the
 principalls of the Apostles with many Romane
 bishops and ane infinit multitud of vther con-

2. 3. 4. 5. 6. 7. 8. 9. 10.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

stant Christians var martyred partly in Rome partly at Ierusalem partly at vther places subiect to thair dominions. and for this cause Sanct Hierom after he had callit Rome a Babylō and purpurd hoo &c. For the multitud of sins whilk regnit in hir (as vsually thair do in all gret citis) he addit notwithstanding theis vords, saying thair is in hir ane holy church, a treu profession of Cryst and the trophies or enseinges of many blessed Martyrs and morouer by this confessiō of Cryst (sayis he) the blasphemy or mysterie writtin in the forehead of that citie, is effaced and veapt away. For theis be his vords in yat same place speking to Rome. Vnto the I vill speke o potent citie commendit by the voyce of th' Apostle whilk by confession of Cryst hes veapt away the blasphemie writtin in thy forehead.

Rome then in respect of hir Ethnique Emperyr and persecution of Crystians mycht veill haue bene callit Babylon bot in respect of the Christian church yat ever hes bene in hir (for the dayis of th' Apostles sche nether vas callit nor vas Babylon. Morouer (if vce fall ethe gite credit to historeis or Doctors of the primane church) it is certane yat when Nero tyrannised in Rome Sanct Peter dogmatise thair vnto yat church whilk in the last chap. of the first epistle of S. Peter is callit th' elect church whilk is in Babilō ad yat after S. Peter thair var many holy Romane bishops martyrised thair by infidell eptors boyth th' one ad vther remaning at one tyme within the said citie. Yea after the emperors

Hierom epistle to Marcellin chap. 2. am in his 1. book agans Iovinian.

therof became Christians (he did cease any more in any respect to be Babilonique, and was called Apostolique if we may trust antiquitie.

What for whenas Sanct Augustin and Orosius doth compare him unto Babylon all yae is in respect of ethnique infidell emperors not in respect of the Christian, sayefull pastors and trou church. and this phrase of speech as it had bene of auld so is it in this age vsit. For as the prophesies yae var agens Ierusalem being yir Iebusitan an Canaanman was not meant of Ierusalem Habrean or Iudran, nor the threttinnings pronuncit agens Ioram, Achab, Zedechia directed agas Iosias, Iosaphat and Ezechia. So in theis dayis the acerbities whilk many protestant ministers vse agens sundry Citieis, nations, and peapill is not meant of thair awin fellowbrethering remaning in such citieis and nations bot of thair aduersars as for example. When thai call paris a den of idolatrie and a gourse of all vyce, tharin thai only comprehend Catholiques Romaine and not thair awin confederis duelling in Paris: When so Paples thai call london a League of Licherie and at Sanct Geles, Edinburg a boucherie, a Bordell and buying house by theis words thai mean nothing les nor of thair awin churchis in Iodon and Edinburg, designing only thair by vhoortmongers, homicide and corrupt Iuges duelling in the one and vther place.

*August. vpo
61. Psal. and
of the Citie
of eod 20.
book. 9. chap.
commentaris
vpon the A-
poc. put out
vnder the na-
me of Sanct
Ambrose and
ane vther co-
mentar among
the works of
S. Augustin.*

Bot remember sum tyme to haue needa more probabill interpretation of this passage of S. Iohn, collected out of Sanct Augustin and Sanct

Ambrose who do not interpret this for the mon-
 eys for theis seuin materiall hills of Rome (in
 whilk this day neither the Pope nor the Roma-
 ne peapill doth dwell nor in yac place whilk was
 called campus Martius) Nor the purpured hatlet
 had corcin beaft, nor Babylō had the seuin heads
 and gret cite for Rome or any one particular
 Empyre or cite, or societie of wicked men yā has
 molested the church of God (on the Assension
 of Cryst: but that tak the same in ane vther sens
 more agreing with the text, shewing the said se-
 uin heads and seuin montans etc. to be seuin di-
 uers kingdōms whilk has persecuted the
 church of God boyth befor and after the in-
 carnation of Cryst: yat is to say the Egyptians
 in Moyse's dayis: the Canaanians after Iosue was
 dead: the Babylonis vnder Nabuchodonosor:
 the Persians vnder Darius and Cyrus: the Grece
 vnder Alexander and his successors: namely by
 Antiochus Epiphanes: and thes be syne king-
 dōms yat venk the Hebreu church: the same was
 the Romane Empyre and the same shall be the
 gret Antecryst whilk destroying the said Roma-
 ne Empyre shall go about also to destroy the
 church of Cryst: and thes be the seuin heads or
 hills of vnilk (as the same Sancte Iō doth
 say) syne var past and gone befor his dayis: that
 is to say the empyres proceeding the Romane
 whilk did torment the Hebreu church: and one
 now is (saye I Iohnes) yat is to say the Romane
 Empyre whilk in I Iohnes dayis did domin, and
 the other or the last (saye he) is not yet cum and

claiming it behoult him to lest bot a schort space, and this is the Antecryst, whilk sall not be the hoill beast, or hills, or heads bot one or the last of the said hills, heads or kings. Vharby it is evident yathe Romane Empyre must be endit and gone befor the Antecryst begin and yat the said

The. 2. 1. Antecryst sall bot lest a a schort tyme if vee will credit this same text of Sanct Io. allegit: Bot the Romane Empyre yit doth lest in the hous of Antichrist and the Popes haue continuir nou neir by 1600 year: that for thai can not be vyth reason estem the Antecryst nor Rome the Synagogo of Satan: It apperit rather yat the Antecryst sall sit in Iherusalem nor in Rome if vee fall ether be leif Sanct Paul or the said Sanct Io. wh' one saying yat he sall sit in the tempill of God, th' other in the 11. of th' Apocalyp. saying yat the beast or Antecryst. Sall kill the two witnessis in the gret citie whilk is spiritually callit Sodom and Egipte vhar thair lord vas crucifeit whilk must apperit ly be meanit of Iherusalem vhar the tempill of God vas and vhar Crist vas crucifeit and not in Rome.

Bot all this can not content the contentius who still insist saying yat albeit the Romane church hes resisted vnto Heretiques and maid much in scheu of the text of scriptur. yit thai haue so corrupted the sens tharof, infected the sacraments and forged such errors as sche is altogether intollerabill. Vharunto I answer vith interrogation demanding if the scripturs haue bene purely interpret vithour Heresie or infection

or the

or the Sacraments deuly administrat at any tyme a 1300. year ago if thair fall grāt (as thair needs or ells. condem many whose (che lachis thair be not vorthy to loof) thē do I as the treuth is affirm yat boyth the doctrin and decent order Ecclesiastique vsit in the primityue antiquitie forsaide Yea at yat same tyme when the Christian fayth vas first pļanted in Scotland (vhilk vas about a 1400. year ago) is vsit presently and obseruit in the Romane church. For probatiō tharof nedit no more bot to reid the confessiōs Augustinian prented in places vnsuspect and fathfully collected our of S. Augustin vho florissit about a 1200. years ago with the Hierarchie ad Apostolique institutiōs of Dionis. the Arcopagit and of Clemens Romanus vho var auditors of the Apostles.

For all this, the insatiabill vill not yit be satisfie still replying yat the names of transubstantiatiō, purgatory, mess &c. var not hard of a lōg tyme after the Ascēsiō of Cryst Iesus. I ansueir Yat no more ver the sacred names of trinitie ad consubstantiall vsit or hard of till more nor a 300. years after the Ascēsiō: and the resōn is for yat neu errors producing neu erronius vords to obscur or corrupt the veritie gaue occasiō to the ancients for illustration of the said veritie to inuēt and vse neu religiūs names in matters corrupted. Euin as if a fyne pretieux stone suld be douted vpon and brōcht in questiō amangs vnskilfull lapidars, and as if the auner the more to scheu the bonte and beaute tharof suld poli-

scandishast it in pure gold and tharefter call it not a pretieux stone bor a bage, a button or target according to the neu form resault, the stone alway remaning in the auin nature notwithstanding this neu nomination procurit by the ignorance of the lapider not by any craft or malice of the auner. Euin so the ancients partly to obuiat Heretiques, partly to instruct ignorāts haue found out many necessary vords for edification of the church (lyk vnto the forsaide) neuer peruerter the nature or substance of things signifieir tharby.

*Ceremoneis
be bot things
indifferēt yit
the most part
of Roman ce-
remoneis be
authorised by
laudabill an-
tiquitie.*

Agane thai can not auay vith coppes, cornerd cappes, mitres, surplises &c. esteeming all theis to be recent and ridiculus: bot thai forget yat rouid bonnetts, syid gounes and larg breikkis, mules and skarpins ver not in vse in th' Apostles dayis (who vēr for the most parr bairfoottir and bairleggit) nether fall vee fynd in scriptur or Ecclesiastique History the names of companation brocht in by Martin Luther, of imputation brocht in by to Io. Caluin, of Protestants inuēted in Germany and of commissioners, moderators, modifiers vith many more inuēted amags our self. and the treuth is yat apparell and ceremoneis be bot things indifferent and mutable and such as merit not of necessitie to be authorised by antiquities: yit the most part of Roman ceremonieis fall be foond in Sanct Denise and Sanct Clement who yar auditors of the Apostles as is afor said. Morouer I haue obseruit in Protestant churchis the self same libertie in

changing of rites and rayments at the plesor of
thair minister and consistory. For in sum places
thai baptis befor, in sum places after sermon:
Sum refaue thair communion kneling, sum pas-
sing, sum sitting and in sum places the women
stand and the men sitt only at thair table: in sum
places men be commandit to communicat in
thair best, in vther places in their verst apparrell
and in sum places be vsit (for marques to inter
to thair table) billzerts of stāpit paper or karded,
others thinking such marks of kards sumvhat
prophan vill haue none bot of lead. heirby may
the indifferent reader consider if the Romane
church authorisid vith so many euident argu-
ments of ancient possession and precedence be
much to blamie in vsing neu names rites and ce-
remoneis in the policie of thair church seing
neu intrants taking all lausfull authoritie ancient
or modern presum daylie to form and reform
neu vords, rites and ceremoneis after thair awin
appetit.

Morouer vhar thai say yat the Romane church
doth go about to discredit the authoritie of scri-
pturs vsurping pouer aboue thaim as things im-
perfit and insufficient, calling thaim a diuinitie
of ink and nole of vox a reall of lead &c. to the
end thai may bring in thair traditiōs repugning
to scripturs. Tharunto I ansr yat if it be vsurpa-
tion of any authoritie aboue thame or contem-
ning of thaim to agknowleg not only the hoill
body tharof bot euin eury period or clause tha-
rof to be most pur perfit and sufficient in th:

*The Romane
church doth
not vsurp any
pouer aboue
the scriptur.*

self able y^t in respect of our grosse, imperfe-
 ction and insufficiency thair need many things
 to mak our dulnes comprehend tham (as the
 true interpretatiō tharof, ministratiō of the sa-
 crements by persons meit for y^t function with
 many ceremonieis and supplements for celebra-
 tion of diuyn service and support of our insuf-
 ficiency). Whilk supplements the nouators thair
 self be forcit to vse with no les confidence nor as
 if all thair formes var expresse contenit within
 the compas of holy scriptur: if this I say be to dis-
 credit the scriptur the said nouators be socij
 criminis yea more criminall nor Catholiques
 who haue the primitiue church for thair author
 in any traditiō thair vse the said nouators hauing
 no authoritie bot thair auin. Bot to mak this
 matter euidēt by examples. Canst you deny bot
 y^t thy Prince and his authoritie Royall in the
 self is sufficient aenough to gouern his realme? Yit
 you seest y^t the same Royall authoritie must di-
 still as from a fontane by seuerall cānalles thro-
 chout all places and persons hauing nead thar-
 of, as by his bailleis, stewartis, Schriffes Com-
 missars, Courtes and sessions: vharby his dignitie
 Royall is no thing diminissit by such as think
 theis subaltern cōplements neadfull for the ser-
 uice of his realme. Bot to hold vs at matters of
 the same nator with that vharof ve treat. Behold
 the passion of Cryst Iesus is sufficient in the self
 to saue vs, yit befor the same can be applyit vn-
 to vs many vther accessory matters and Chri-
 stian exercises be necessar (as sayth, hoyp, chari-

tie, prayers, penitence, and holy life, and in
 one vord is any thing more sufficient nor he
 is all sufficient; yit yat supreme sufficiencie dis-
 nit nor bor hes, determinit subaltern coopera-
 tors to concur vyth him boyth in actions natu-
 rall and spirituall, begetting vs by our parents,
 nyrissing vs by naturall food, defending vs by
 Magistrats, instructing vs by his holy vord and
 prechors tharof, finally he ordorit all things on
 erth yat kepit any ordinar course by the ministry
 of sum other things yat be not of his essence:
 Yit the vsing of theis ministeriall cooperators
 (taking aluay thair originall pouer from him)
 doth not argue or conuict his maiestie of any in-
 sufficiencie: Euin so all imperfection or insuffi-
 ciencie yat is, or can be objected vnto the scri-
 pturs is bor in respect of vs: For thai be in thair
 self as a sufficient quantite of syne and sufficiet
 seed and ve be as ane feild yat long hes L yn vn-
 laborit vnfit and insufficient ether to resauē the
 said seid or to bring out any fruit tharby except
 V we be pleuit, harrouit heggit or hirdit and vat-
 tred from aboue. So if at any tyme the said scri-
 pturs whilk in the self be as inflexibill and firm
 as a vall of brasse and more significatiue nor hu-
 mane sens can comprehend, if notwithstanding
 tharof thai be callit à diuinitie of ink, à reull of
 lead à nose of wax all yat is in respect of such as
 vrest, throuād peruert thame to thair auin per-
 dition as sayit Sanct Peter in one place, delyting
 in yat whilk the said Apostle in ane vther place
 hes expresse defendit to vitin priuat interpre-

*Pet. 2. epist. 3.
 chap.
 Pet. 1. epist.
 11. chap.*

tations of prophesies or scripturs. of whilk persons thair hes ever bene Good stoir throughout all ages sen the ascension specially sen Martin Luther of whom hes procedit more nor à 60. of schisms all throuing the said scripturs to thair ain priuat sens as if thai had bene bor à reull of lead, a nose of wax or à diuinitie of paper and ink and not à doctrin descending from aboue. in this sens S. Paul sayis yat albeit the treu sens of scriptur doth quikkin yt the letter tharof doth Kill. in this sens he not only callis him self the fauor of deth vnto sum albeit he vas the fauor of lyf vnto vthers bor also he callis Cryst Iesus the only corner stone to be à stumbling stone vnto the reprob. at.

Last of all vharas the said Nouators reiects as Apocryphe sindry books ad fragmētis of holy scriptur whilk the primitiue church hes resauit for canonicall (to vitt the books, of Tobias, Iudith, Esther, the Visdome of Solomon, Ecclesiasticus, Baruch, the song of the 3. childring, the Historeis of Susanna bell and the Dragon with two books of the Machabees following tharin the exempill of tho and his fellows who as sayis Tertullia in his prescriptiōs tho thai euer appeal to scripturs yit when scriptur is cited agans thaim thai either deny thaim to be attētik orells t thai expone thaim after thair ain fantasie.) all whilk books ve fynd rekkinnit for canonicall in sindry counsalls nāly in the 3. counsall of Carthage vhar Sanct Augustin vas present. For probation vharof ler his caraloge be red whilk ve fynd in his 2. book 8.

chap. de Doctrina Christiana and yar whilk he
vritt in particular of the prophete of Baruch
in his 17. booke 33. chap. de Civitate Dei.

Nou let any indifferent person Iuge betwix
Catholiques and Protestants whilk of the twa
doth most discredit the scripturs, whidder thai
yar following thair ain priuar opinions aganis
the opinions of the primitiue church vill curt of
such books of scriptur as spek agas thair errors
ad vill haue all yther scriptur (whilk plesis tham
to admit) to be interpretit after thair fantasie: or
thai who hes captiuat and renūcit thair ain opi-
nions grounding thair self vpon the pillar of
veritie obseruing after the counsell of the Apo-
stle 2. Thessall. 2. chap. all traditions resauit ether
by vord or writ from the Apostles and thair vn-
douted successors who with the chartor of thair
doctrin can also produce attērik scalls of lineall
descent from the said Apostles.

And as to theis passages so impertinently al-
legit by sum speking of this matter, albeit such
frivolous allegations merit no ansr as proceeding
from men yar rether haue in post run ouer nor
red the said passages or at lest beleue yar other
men haue not red thame at all: Yit I vill in one
or tuo vords for the benifit of sumpill ons ansr
tharunto. Thair first passage is out of the 4. of
Deuteron. Vhar it said by Moyse you sall ne-
ther eik nor pair to the vord yar I spek, &c. the
second is in the Euangell of Sanct Io. vhar it is
said. theis things be vrittin yar you may haue e-
ternell lyfe in his name. the thrid is in Sanct

Ioan. 20.

Paul 1. Corinth. 4. chap. Vhar th' Apostle sayis, let no man beleif aboue yat vhlk is vritin, and the last is in the last chaptor of the Apocalyps. Vhar the Euangelist Io. sayit vho eikkit vnto this; God sall eik vnto him the plages vritin in this book, and vho diminissis from the vords of the Prophecy of this book God sall diminiss his portion out of the book of lyfe and holy citie: as to the first passage if no thing suld be eikkit nor no thing diminissit vnto yat vhlk Moyfes hes spokin in his Pentateuch then as all the sacrifices and ceremoniall lau must yit be kepit so all books of the Prophetes and all the rest of the auld and neu testamēt must be cut auay and abolisit. to yat of Sanct Iohns Euangell. Vpon theis vords, theis things be vritin yat you may beleif and haue saluation: to conclud heir vpon yat no thing more neadit vnto saluation then that vhlk is vritin in the said Euangell: by yat vyis argument you sall cut of all the rest of the auld and neu testament in vhlk be many things vritin yat is not to be red in the Euangell of S. Io. To yat of Sapēt Paul saying. let no man beleif aboue yat vhlk is vritin, I answr yat beleuing vnurritin traditions I beleif no thing aboue yat vhlk by vrit I am commandit to do yea and vthers befor me haue bene commendit for doing the same. behold in 1. Corint. 11. chap. the same Apostle commendis the said Corinthian's yat thai kepit his traditions and agane in the 2. to the Thessalonicen. 2. chap. ve be commandit to stand and keap the traditiōs vhlk he had geuin ether

nin ether by his sermon or epistle, whilk is to say
 by vord or writ, vnurritin or writin and for the
 malediction contenit in the Apocal. Vpon the
 augmentars and diminissars of the vords of the
 prophesie of yat booke let any equall man iuge
 who meritis most the said malediction vhid-
 der thai yat presum nor as all to interpret the
 same contening thair self in yat point (as ma-
 ny holy and Iernie men haue done) rather in
 ane reuerent ignorance nor in ane arrogant
 science, or if thai interpret or apply any part
 tharof that aluay conform thair interpretations
 vnto th' antients of the primityue church: or
 thai vith the Gnostiques and Anabaptistes
 presuming to much of priuie inspirations takin
 hand to expone the misteries of yat profound re-
 uelation as ordinarily and confidently as if no
 matter var that in content bor such as war alto-
 gidder cleare and Historicall. Whilk temeritie can
 not be without dangerous distortion and alte-
 ration of the sens of the said Euangelist and
 tharfor can not be denyit to be ane euident and
 impudēt clikking and pasing whenas thai be not
 afrayit to mak scornfull mytologeis of theis sa-
 cred misteries finding the Pope and Romane
 Prelatts in many passages tharof as partially ad
 iniustly as Achab did impute the trubling of Is-
 raēl vnto Elias and Sedecias the sone of Chā-
 naana the spreit of fals Prophetic vnto Mi-
 cheas.
 Bor of all exclamations the forest is agans the
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*The vicious
men sold out
mak vs able
to the church*

men: Wharin (as Basilius Magnus in his 69. Epistyl of church title doth cōplene) who was most apt to blaspheme was esteemt the best prechor: Euin so is it in this miserabill age: For the enemis of the Romane church not knowing by what raison thai may confound his doctrin and dignitie agans all raison thai do iauent and object infinit criminations agans the person of the Doctors of the said church. Whilk kynd of vniust crimination S. Augustin also complenit to haue bene in his age the authors tharof going about by such partiall imputations and rhetoricall motions to excite and inflam the myndes of the ignorants whilk be euer inclynit to auarice and lūay, and intending by this meanes no thing bot priuat commoditie and preferment thai pretend notwithstanding boyth republikt and religiō, whilk be the two fals pretexts yat all factius persons haue vsit heirtofor. So did Theobutes, Simon Magus, Valentin, Marcion, Arrius, and the rest abandon and impung the virgin church incorrupted at yat tyme with fals doctrin as sayit Eusebius in his 4. book of his Ecclesiast. Histo. all becaus thai var debarrit from the profit and preferment whilk thai expected with in the said church. and heirof vee haue a most manifest exēple in Martin Luther (of whō nottheles I sall be loth to alleg any thing yat can not be qualifeit by. lo. Sleydan his freind and faueur.) For what caus I pray you did the said Martin mak defection from the Romane church? bot for yat the publication of pardons or Indulgence cal-

lit of the croissad (and so namir becaus the Pre-
chors tharof ver astricted to bear à cross vpon
thair vpper garment) var granted in germany
to Frere Io. Tetzed iacobin and nor to the said
Martin nor to any of his confrery of Augustin.
Heremitts vho of à long tyme befor var prouy-
dit to publiſh ſuch Pardons. In the mean tyme
he knen full veill yat this Indulgence ves pro-
mulgat by Pope Leo the 10 For finſſing the ſta-
rly church of Sàct Peter, and for gathering ſum
treſor to reſiſt Solyman vho at yat tyme by Hū-
gary had Enterit to far vithin Chriſtiendom:
notuythſtanding vharof the ſaid Martin prefer-
ring the priuat vtilitie of his particular ſocietie
to the generall vtilitie of all Chriſtiandome, of
à mōk he became à malitius Enemie and of ane
Hermit ane Heretique preching agās the prodi-
galitie and pryid (tho vith greter pryid) of Pre-
latis eury vhar crying and conteſting yat it ves
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the inſidell pagan.

Bot granting vnto theis men yat Popes and
Prelatts oft haue declinit and daylie declyne
from the tenour of thair vocation polluting
thair ſelf vyth infinit vyces, is it tharfor reſo-
nabill yat the ſeat Catholique vyth the ſaythi
and vndoured Chriſtian doctrin vhillk thai tech
and cauſis be techit ſuld be contemnir and caſt
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ſe quhy veg ſuld follou or flee the doctor. For it
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his preſcriptiōs ſpeking of this purpoſe, ſuld vee
(ſayis he) approue perſons by thair fayth or the
fayth by perſons: that is to ſay yat ſo long as the
Pope, Paſtors or Prelats do tech treu fayth and
cauſe it to be rechit vithin thair iuriſdictiōs (lyk
as thai do if the Symbol of the Apoſtles be the
treu fayth) what doth it belong or apertene vn-
to me what lyf thai lead? Agane what am I yat I
ſuld luge ane vithers ſeruand ſitting in the chair
of Sanct Peter, ſeing he ſallit or ſtandit vnto his
lord and is only to rendre compt vnto him of
his lyf and function. For when vee ſall compeir
befor the tribunal ſeat of God it ſall not be askit
at vs hou our cheif Ponthif or Paſtor hes leaued,
bot vee muſt giue à rēkkinning of our auin lyf
not of his, and vee muſt ſuffer in our auin per-
ſons according as vee haue done (as ſayit the A-
poſtle) tharfor the hoill ſlok much leſe one tuo or
ſum ſeu particular ſcheip ſuld not preſum to cō-
ſur and put ordor vnto thair Paſtor who is apō-
ted to ordor and gouern tham: neither ſuld thai
think yat it can much impēſch thair helth hou-
ſoeuer he liue prouyding he conuoy and keip
tham in hollſum paſtures.

Bot what need I by ſimilitudes to explaine this
matter ſeing Cryſt him ſelf hes expreſſit his
auin vill in this behalf ſaying in the 23. of Sanct
Math. the Scribes and Pharifeis ſitt in the ſeat
of Moyſes: do as thai bid not as thai do. For thai
ſay and do not. Whilk is to be vnderſtad yat thai
command Good out of the chair off Moyſes,
bot do euill out of the chair of malice, thai ſay

yat whilk is of God bot do yat whilk is of that
 self: then the obedience deu vnto the Good of-
 fice is not to be reiected for the ill officers nor
 the vnitie of the flok to be dissoluit for the dis-
 solut lyf of the Pastor. For as sayit S. Augustin. agas
 the lettres of Petiliā. first book 2. chap. respect
 of persons ād not of places is the mother of all
 errors: in whilk place the said S. Aug. doth affirm
 yat the fayth may be frutfully prechit euin of
 perfides yat is to say of disloyall trators. Vee read
 also yat our lord vouchasit once to spek by ane
 aſs: Vhat thē can empelch his majestic to spek sū
 tyme by men subiect vnto beastly lubriciteis?
 Vee knou yat the spreit of our lord doth breth
 and brust out vhar and in vhat sort he vill, sum-
 myms contrar the mynd and intention of tham
 that hes resauit the same. Lo Balaam being cor-
 rupted and hyred to curs the peapill of God
 vent forduart to haue done so: bot contrar his
 deliberation hou sone he did see the pepill of
 God he vas forcit to blest tham. King Saul vent
 out of sett purpos to haue killit Dauid, bot cum-
 ming to Nayoth ramatha (vhar Dauid with v-
 ther Prophets did sing and Prophecy) the spreit
 of God did so ouerreull him yat he did entre in
 amang tham and remouing all vrath and vindi-
 cation did strip of his cloris singing and pro-
 pheseing all nakit with the rest of yat sancteſeit
 societie. Vho knouit not the vickirnes of the
 preists in the dayis of Herod, yit thai being inqui-
 rit vhar Cryst suld be born thai ceassit nor for-

Numeri 22.

1. Kings 19.

all thair vickitnes to ausuer euin prophetically
yat he suld be born in Bethleē of Iuda. Vho culd
be more cursit nor Cayphas? (For obteneing his
Pontificat iniustly he did vse and exerce the sa-
me more iniustly) yit when as he said *yat is* *var*
expedient yat one suld die for the pepill to th' end the
hoill nation suld not peris, he spak not yat of him self
(as sayis S. Io.) bot being the hie preist for yat year he
did Prophefy.

Io. II.

Sanct Hierom exponing yat place of the 10
of S. Math. *Vho resauu a Prophet vnder the name*
of a Prophet sall resauue the reuward of ane Prophet,
and writting also vpō theis vords: *Vho resauu you*
resauu me. The saythfull (sayis he) mycht haue
heirby takin occasion to think yat thai var cō-
mādit to resauue Iudas the trator or any fals Pro-
phet cumming vnder the name of a Prophet:
bot (sayis he) Cryst be vay of preoccupation
doth answuer heirūto vhenas he sayis yat the na-
me of ane Prophet and not the person of a Pro-
phet suld be resauit and yat the resauers be vor-
thy of reuward albeit thai be for thair persōs vn-
uorthy yat be resauit.

Then Cryst vill not haue the persons of Pa-
stors to be respected bot thair names: vhillk is to
say yat he vill not haue vs too solist or curi⁹ vpō
thelyif, merit or maners of him vhois ministry
God vsit in gouernment of his church, vhidder
he be Iudas or Peter: bot yat vee suld be con-
tent to knou yat he doth sit in the laifull chair
laifullly, yat he is ane Apostle, yat he is Cryst Ie-
sus Vicelegat, a preist or bischop ordorly auoyn-

red out of whose mouth wee be commanded to
 heire the word of God. tharfor tho he be Iudas so
 long as he is ane Apostle and exerceis the lega-
 tion of Cryst our master let it not moue the to
 contēpt and cōtradictiō tho he be a theif bot do
 as he cōmādit not as he doit not hauing respect
 (as sayit) S. Aug. jūto him bot ūto his lord & his legatiō
 he bearis for who resauit him not resauit not Cryst in
 so far as it was generally said to Iudas, Peter and Iohne
 and to all the rest of the Apostles who reiected you reie-
 cted me, bot if it be yat Peter and Iohne sall vse the
 same legatiō you suld study boith to obey thair words
 and to imitat thair works, thus much Sanct Augustin.
 To be schort tho our Pastours be lyik the car-
 pentars yat beildit the ark of noah vorking by
 the vill and apōntment of God the vork of our
 saluation neglecting thair auin: tho thai be lyik
 the candill yat clearit vs consuming the self: tho
 thai be as mercurs or signs set vp in villum wayis
 to direct vs in the rycht pathe thai thair self still
 remaning vithin the desolat deserts vhar thai be
 fixit, wee suld not dispyis the Good benefites of
 God offrit by thame for thair leud behavior. No
 more nor Noah dispyisit the ark nor ythstand-
 ing the vnclēa beasts yat var thairin logit vith
 him, nor Cryst Iesus the societic of sinuars and
 Publicans. Var it not a foolisch thing in a patiēt
 to contem his porion becaus the Apotacary is
 subiect to seiknes: and var it not a gret simpli-
 citie to think yat the beames of the sone can be
 defylit tho thaischyne in vilanus and filthy pla-
 ces: as foolisch is it for the vyces of men to abā-

2. Book agens
 the epist. of
 parmen. ij.
 chap.

don the church whilk is the pillar of all veritie, or to think yat the verteu of the word and sacraments can be diminissit by the impuritie of the preist. For this cause in the dayis of Sanct Augustin the Donatists and in the dayis of Sanct Bernard sum calling tham self Apostliquis var boyth pronuncit Heretiques becaus thair denyit the Apostolique church to be any vhar bot vhar thair vas à lyf comparable vyth yat of th' Apostles mesuring aluay the vtilitie of the word and Sacraments by the verteu and dignitie of the ministres tharof.

*Yat lausfull
Princes and
Pastors hes
euer had à
secret con-
comitance of
the holy spirit
howfoeuer
thas ver in
lyf vertues or
vices.*

By this discours it is euident yat the vocation and not the lyf of Pastors is to be respected, and yat à lausfull vntion or vocation hes euer concomitance of the holy ghost in whatsoeuer persones preferrit to be cheif Princes or Pastors, as by the examples of Balaam, Saul; Cayphas and others euin debauschir and reprobat Princes and Pastors heitrofor reheris it is manifest.

Yea it is also to be considerit yat it is not without greit reason why God lies suffrit his darrest seruands and elect vasschels whom he fand euin to be mē agreing vith his auin hart (as vas king David) to fall most dangerously, to th' end ve suld not giue vnto men the prais and honor whilk is deu to thair office lyk as vndoubtedly ve vould do if the sinceritie of mē var in all points equall vnto the dignitie of thair office. For this cause albeir Sanct Peter vas veroy weak in his fayth and theruithall most vnuorthely denyit his lord and master, yit yat did not impesch our lord al-

lord after his resurrection to comitt his flock vnto him saying Peter feed my sheepe: neither did the damnabill treason of Iudas cause the rest of th' Apostles to abhor his place: but moue them the more to plant ane vther tharin. by which two examples ve be clearlie admonisht to hold such for laifull Pastors as this day sitt in the seat of the said Apostles and yet be laifullly authorized with thair doctrin and lineall descent: that neuer personall imperfection thair haue so long as thair posses the said place: as also the said Pastors falling to be displacit (as was Iudas) yet for all yet the dignitie of the place suld not be disdainit: but alway reuerensit and the said place rendrit vnto sum vther more Idoneus, in Somuch as vho vould go about to bring in any vther form in lyk cases thair imitat not Cryst Iesus and his Apostles: but the turbulent ten trybes vho for the folie of a Yonng Prince did schaik of all obliue obedience chusing a seditius Ieroboam for thair souerane lord and erecting in Dan and Bethell constatill calues contrar the tempill of Ierusalem: Vheras thair be bound to bear with the imperfections of thair Pastors (cheiflie of such as be corrigibill as was S. Peter) and if any of the said Pastors cum to be displacit for high offenses (as was Iudas) then suld the consistory of Apostolique successors elect sum vther vnto the vacant place euin as the said Apostles did institut Matthias: ve nor going about at our auyn had to abrogat the dignitie for the defautes of the Doctor: more nor ve vould vifs the ministeriall estat to

be abolisſe for the capitall crymes yat many Miniſters haue cōmitted: Vhilk crymes as thai ſuld not (in our opinion) preiug nether the place nor perſons of other miniſters yat be innocent: no More ſuld the allegit offenses of liberius, Marcellin, Sylueſter the 2. Iohn. the 22. (in cais all var treu yat is obiected agans tham) animat vs agās Innocent Popes and Prelars and thair Apoſtolique function.

Bot to adher vnto our purpoſe touching Paſtors I will vpon this ſubiect for auoyding prolixitie only alleg one exemple writtin in ancient Annales of vigilius 61. Pope in number. This Vigilius interit to his Pontificat by vnlauffull meanis, for by inſtigation of Auguſta the Empriffe he procurit the baniſment and eiection of, S. Siluerius (afteruare marteris'd for the Chriſtiā fayth) the ſaid Auguſta being highly offendit with the ſaid Siluerius becauſe he vould not reſtore hir freind Authemius to his Epiſcopat of Conſtantinopill from vhilk he was iuſtly eiected (as one mēteyning the Hereſie of Eutycheſ) by Agapetus predeceſſor vnto the ſaid holy Siluerius. Nou Vigilius to obtene the Pontificat did promiſſe vnto the ſaid Auguſta to reeſtablifſe hir ſaid freind and by this meanis he is maid Pope and holy Siluerius caſt out. Bot the ſaid Vigilius was not ſo ſone installit and ſet down in the chair of Sanct Peter vhen thair chanſit vnto him ane accident boyth admirable and laudable. For as king Saul going out fulfillit with the ſpreit of malice and of deliberat mynd to haue killit Dauid was not

nithstanding surpris'd by the spreit of mansuetud far by his expectation: so Pope Vigilius Intring into his suprem dignitie of set purpos to haue fulfillit his vnlauffull promis vas possessit vith the holy spreit by verteu vharof (as Sanct Paul going to be à persecutur vas turnit in à Pastor) he chasit rather all reproch, ignominy and punishment nor to bloit the Pontificall place of his glorijs antecessors by fulfillling à filthy iniquitie promisit allanerlie vpon auarice and ambition. So after he had most Christianly and constantly indurit imprisomment famin and many vther torments by means of the said Augusta he did vith gret patience confes yat most iustly he had merit such torments and more for his iniust dealing agaus holy Siluerins. So this Vigilius at his first entree vas nor vnlyik Cayphas: yit the secret blessing of God still accnmpaneing the place and function vvhilk he did posses preferuit him from accöplissing his peruerlit promis.

Bot in ansring this vay to eury particular matter yat the curi^o and capti^o tax exception agās or to refut point by point eury head cōtenit in the negatyue cōfessiō of sayth vsit vith in scorland (vvhilk in effect is no thing bot à denyall of the sayth and form yat vas vsit in the churcheuer till the dayis of Martin Luther or rather of Io. Calvin) it is nether my meaning nor völd I vifs yat any man suld so deall vyth tham for if ve fall go and dispur vpon all ceremoneis from the holy vatter vnto the hie altar ve fall bot vrägil

one vith ane vther without edification. tharfor
 to know if all rites and customs vithin the Ro-
 mane church be laifull or not me think no bel-
 ter mean is nor euer to reduce the aduersars to
 yat point yat they may be cōtent to try if ſche be
 the laifull and treu church or not, for in trying
 only yat one point (vhilk may be done vith as li-
 till or les pane nor to try the meanest of all the
 rest) as on th' one part tharby you may in gros
 iuſtly declyn and detest all hir ceremonies try-
 ing hir not to be the treu church: so on th' other
 part being found to be the treu church (as vn-
 doubtedly ſche is) then you muſt be eſtemit too to
 arrogant and impudent diſpyſing hir ordonnā-
 ces houſeuer thai ſeem contrarius to your pri-
 uat ſens For exempill yharof Behold if a ſedi-
 tious fellow ſhall ſtarr vn in Scotland and find ſalt
 vith many things authoriſed by the kings laues:
 as ſuch a one ſuld be iuſtlic eſtemit ſeditious ſo he
 he var no les ſimpill yat vould auſſe vnto him any
 vther vay bot yat ſuch laues proceeding from a
 Prince hauing a laifull pouer vith incompara-
 bill prudēce ſuld not be put in queſtiō reducing
 the partie aluay to yat point if he had reſon to
 impung the Princes authoritie. For in particular
 to diſput vith ſuch a mad headie fellow vpon the
 particular reſons mouing the Prince in his taxa-
 tions, donations, reuocations, forfaltors, reſtitu-
 tions, pardons and punitions, &c. var a matter
 boyth endles and ſuch as none bot the Prince
 him ſelf culd veill render reſon for: ſeing the
 hartis of Princes be only detected and directed

vnto and by God. Agane I fynd a lord in possession of a fair seigneurie, I enter vithin the same. I mark all his palices and plantations, his myne and tenents. I fynd sum of his houses to myrrore so ill situat so ill proportionat, his familie adfermes so out of order yat I must not only reprehend but I must also put to my hand at my auin hand and reform, and not only reform but posses my self vithin the said lordschip becaus I cā reuil it better not the heritor tharof hauing no patience first to try if the said lord be iust proprietor or not. Euin so when ve fall indifferentlie ponder the procedur and actions of tham yat be most greuit vith the Romane church ve fall fynd tham no more formall nor better foundit and tharfor thai must alway be forgit to cum to the fundamentall question to try if the church Catholique Romane be the treu church vhillk being tryit to be such (as no dour it is) then hir ordonances suld be vithout cōtradiction obeyit and the reprehensions, reformations, possession of hir aduersars esteem it but a mony iniust imputations, deformations and violent vsurpations. and finially all incorrigibilly refusing to hear hir voyce suld be according to yat in the 18. of Sanct Math. reputed for Ethniques and Publicans.

Then to conclud this section supponing yat all yar treu vhillk thai object agans the Romane church what remeid I pray you, var most conuenient and Christian to reduce all theis turbulēt tempests afflicting the church vnto a quietnes according to the vniform ancient estat yar sche

THE PARÆNESE

was once into the glory of God ad vniuersall
quietnes of the said church. Suirly after I had
much meditat vpon this matter with such indif-
ference as my meannes coulde aford I coulde find no
middis more agreable or æquall to all parteis
contending then theis yat fouldou.

*What seemis
the best re-
mead to paci-
fie all schismes
perturbing
the church.*

First as is asorfaid yat distinguishing betuix
the name and persons of Pastors vee respect
not so much the vyce as the office, the Doctors
as the dignitie, the person as the place: Vhilk if
vee suld do vee suld neuer abādō or leif the seat
of Rome vhilk hes so euident argumēts of Apo-
stolique succession, albeit all var treu yat is obie-
cted agans hir. Vharunto Sanct August. in ex-
pres vords did exhort the curius and contentius
of his age in his 2. book. 5. chap. agans the lettres
of Petil. Saying: *What hes the chair of the Romane
church done vnto the in vhlk chair Peter once did
sit and nou sittis Anastasius?* and immediatly rha-
refter. *Vhy callu you the Apostolicall chair the chair
of postilence?* if it be because men sitting tharupon speke
the law of God and do it not, did our lord Iesus Christ
for the Phariseis of vhom he sayis (thai say and do
not) do any iniury vnto thair chair? no bot he repre-
hendit thā rēdring aluay deu honor vnto thair chair)
sayin in this sort: *thai sit on the chair of Moyse, what
thai say do, bot do not as thai do, for thai say and do
not.* If you suld follou this exempill sayis the holy fa-
ther then suld you not for mē vhom you defame, blas-
phem the Apostolique chair vith vhlk you vill not
communicat.

Nixt let vs vithour partialitie consider trou-

chout all the 1600. centurieis or ages for the con-
 tinuities of Cryst Iesus what most famous counsells
 and Doctours haue bene in eury age and let vs
 serch out decisions of matters contented in
 traditions or interpretations of scriptur from
 thame resauing as it ver licht at such as did liue
 in aages narrest Cryst Iesus ad his Apostles who
 var the licht of the world: for (as sayit Sanct Au-
 gustin in his 2. Book agans Iulian the Pelagian
 and in the epilog barof) theis blasing stars and
 illustre lamps of the church ar to be esteemd vn-
 suspect Iuges in yat thai neuer kneu any of the
 parteis contending and so thai be vndoutedly
 voyid of all fead or fauor and irrepresensibill
 for any suspition of partialitie. Then if I can eu-
 dently prone by Ecclesiastique annalles and an-
 cient Doctours yat in every age (yat is to say
 eury hundreth | year) sen the natiuitie of Cryst
 our master the principall Doctours and counsalls
 haue bene of the self same opinion in matters
 this day controuerted yat the Catholiques Ro-
 mane be of presently, and yat thai who haue a-
 bandonit or renuncit the said Romane church
 of Whatsoeuer sect thai be sall neuer be habill
 to produce any one counsell or Doctor no not
 any one man of Good lyif and lerning trou-
 chout all ages preceding yat in all points of do-
 ctrin hes said as thai nou say: For befor Io. Hufs
 was neuer one in all points of his opinion:
 befor Luther none absolutly a Lutheran: Befor
 Hesselusius, Melachron and interimmists was ne-
 uer one altegidder vbiquitar or semilutheran as

Bisshop Lindanus callis cham, and befor Zuinglin, *Æcolampadius* and *Io. Calvin* was neuer one in all respects *Æcolampadian*, *Zuinglian*, or *Caluinist*: ad morouer if I can proue the modern nousters to haue no vther authors and exemplis of thair erroneous opinionsibor such as haue bene trouchout all ages condemnit Here-
retiques, it must be à matter indenibill yat *Catholikus Romane* be better foundit nor the said nousters. For probaton heirof.

Vee fynd in the first age the first vritars vz. the Euangelists and Apostles, to confirm the cheif point controuerted to vit of the reall presence. as by Sāct Luc 22. Sāct Marc 14. saying *this is my body.* and by Sāct Io. 6. saying *except you eat the flesh of the sone of man and drink his blood you shall not haue hys* and by Sāct Paul 1. Cor. 11. saying in expres vordes yat thay who eat of this bread and drink of this coop vnuortely thai be giley nor of bread or vyne bor of the body and blood of Cryist Iesus: Vharby is most euidently signifieir à drinking and eatig not of the materiall elements bor of the mysticall aliment of Chrysts body and blood.

Lyk as vther vritars of the same age hes left vs the Liturgie or hoill seruice of the mess, with the selfsame ceremonieis and traditions yat the *Romane church* doth this day vse confirming also vnto vs the consecration and dedication of tempills, voluntar pouertie, voues of chastitie, apointing of certane tyme for fasting and penitence, the vse of the cross and signe tharof, martyrdom

tyrdom to be of Gret merit with the primacy of Sanct Peter. All whilk doctrin partly in Ignatius Linus, Polycarpus, Philodamus, partly in Clemens Romanus and in Dyonisius Areopagita auditors of the said Apostles is extant and euident. and in this goldin age feu Hereseis being yit sprug vp ad the Apostles being more trubled with Ieuis and infidels nor with Heretiques ve reid of no counsall bor of yat originall counsall haldin at Ierusalem vharin the Iudaism vas cōdemnit: Yit in the same counsall vho vill indifferently consider it he sall persauie the same form of counsall this day obseruit in the Romane church toggider with the primacy of Sanct Peter manifestly confirmit in yat the said S. Peter as Chancelor and President of yat synod did first ryis vp and brek the matter vnto the rest schauing hou God had chosin or thoct Good yat by his mouth the Gentils suld hear and be-leif th' Euangell. And Albeit (as sayit Egesippus) the church at yat tyme vas as one indefylit virgin yit thair did ryis vp in the flour of hir virginity desbauchit men going about to deflor hir: ad theis var the first Heretiques to vit Theobntes, Simon Magus, Menander, alexander ararius and Hymeneus, whose first heresie vas a defectiō or a schismaticall separation from the Apostles: and vnto such schismaticall thair must neadis be successors vho in this age separat tham self from the societie of yat church whilk allone of all vther can produce attentik euident of Apostolique succession.

In the second age chiefe Ecclesiastique vritars var Iustinus Martyr, Irenæus, Egesippus, Tertullianus, Victor Papa, Aquila Põicus, Dionisius Corinthius; and theis douted no thing of freeuill, of transubstantiation, prayers for the dead, purgatory, the crism and vther ceremoneis of baptism, differẽce of meatts, of lent ad of the sacrifice of the mels. Lyik as the syue celebre counsalls of yat age assemblit agans the tessares decades or quatuordecimãs and vther Heretiques did confirm the same doctrin preceding, euin as the Romane church dois this day. bot hir enemies, the Trinitars, Anaptists, &c. denying yat Cryst is Deus de Deo & ex substantia Parris sed de Patre and Scorning yat part of the Symbol of Athanasius calling it à battalogy or à superfluous idill repetition vhar it is said Deus de Deo lumen de lumine, Deus verus de Deo vero, so doing thai haue lernit yat lesson at the scooll of Valentinus, and the Calvinists taking vpon thã speciall knouleg and reuelation of the veritie hid from ages preceding tham thai follow Basilides and Carpocrates, and disputing by Philosophique and naturall reson in matters of fayth as thay do in the matter of trãssubantiatiõ thai be successors to Marcion and Heracleus and to thair colleges cõdemnit Heretiques in the said second age.

Speking of
Origenes and
Tert. II. I rek-
hin thã amãg
famous vrit-

In the thrid age or hundreth year partly the 13. celebre counsalls partly the famous vritars as Clemens Allexandrinus, Origenes, Gregorius Neocesariensis, Tryphon, Dionisius and Euse-

bius Alexandrinus, Cyrillus Antiochenus, Arnobius the Master of Lactantius. Theis heir and thair descryue the mess to be a sacrifice and to contene the treu body of Cryst, baptism to confer grace repeting the vñction and ceremonies tharof: thai affirm Purgatory, thai call confirmation and matrimony Sacraments, thai allow the primacy of Sanct Peter, Images, lent, freeuill, differēce of meatts, merit of Good vorks, prayer to Sancts and Apostolique indulgence, euin as the Roman church this day doit: bot the Nouathors of this age pretending a particular inspiration of the holy spreit repugning to the church thay Imitat the Nouatians vho vanly ostēring thair self of ane imaginat puritie ver callit cathari euin as sū this day be callit puritās. In displacing ordinary prelats and Pastors out of thair places and vsurping the same by violence thai follou Paulus Samosetanus vho by the mycht of queene Zenobæa did expell Demetrius laifull bishop of Antioch and did intrus him self tharin: In bragging yat yat the treu church is vith tham and not vhar the euident Apostolique succession is sene to be thai be lyik vnto the Donatists vho gesting at Apostolique succession did alleg the treu church only to be vith tham in Afrique: In denying freeuill and all pouer to do any thing tharby, as if ve ver stōs and stōks and no living men, and gloring in peculiar illuminations and pretending ane assurance of a licht and leading of the holy spreit more nor any church had be for tham thai becum Manicheas vho defending

*are so far as
that confute
with other
doctors not
wher as thai
follow thair
own priuie
opinions.*

the self same opinions ver conuict of damnabill
Heresie.

Of the fourt age the counsalls and notabill
vritars to vit Sanct Ambros, Athanasius, Lactā-
tius, Epiphanius, Damasus, Gregorius Nazianze-
nus, Basilus, Eusebius Cesariensis, Hieronymus,
Hilarius, Palladius and Optatus: all theis heir
and thair do yit more clearly cōfirm the points
preceding as the Roman church nou doit: bot
the nouators dissenting from hir and disposse-
sing hir of hir digniteis thai becum lyk the My-
letians in Ægypt vho scorning to follou the
church planted thair by th' Apostle Sanct Marc
vold neads intruse thair self vithout all lauffull
vocatib) and lyk vnto lucius yar thrust him self
in the chair of Alexandria obiecting many skā-
dalus imputations agans the ordinary Pastor of
yat place, euin as did all the Arrians of yat age.
Finally thai becum lyk Eunomius viih his sect
callit anomi (Vhilk is to say laules) in yat thai
contem ancient ordinary calling pretending à
iustification by sayth only and à peculiar knou-
leg of God ād of his veritie more nor any vther
of à long tyme hes had or presently hes: and in
dispying Ecclesiastique ceremoneis and orna-
ments in veschels, vestiments and suchlyk com-
mendabill decoration of diuyn seruice thai be-
cū vnuars lyk Iulian, Heron, Felix, Elpidius and
vther Apostats of yat age.

In the fyft age the 32. famous counsalls tharof
and notable vritars to vit Theodoricus, Orosi^o,
Gelasius, Prosper, Socrates, Sozomenus, Seduli^o.

Hilarilius Arelatenſis, Petrus Chryſologus boꝛ ſpecially, S. Auguſtin and Chryſoſtom be moſt ſtrong propugnators of all traditions this day vſit in the Romane church, and the enemies tharof conſorting and ſuſtaining Schiſmaticques be lyk the opulent Lucilla of Aphrique who by hir ſubſtance bair out the ſchiſm of Donatus: thai reſemble the Pelagiens of yꝛ age and the Peterbruſians and Henricians of ages following who denyit baptiſm to confer any grace ſpecially vnto childꝛing laking fayth: Thai follou Fauſt⁹ and Xenaiaſ with ſuch Eutycheans contemning beautifull temples, altars, incenſ, lycht torches and church ornaments. Finally thay be cõform to the enthyaſiaſtes who affirm it thai ver ſo ininflāmit and fulfillit vyth the holly ſpreit as only thair interpretations and deciſions in Religion was to be embracit and no vther.

In the Saxt age the 41. famous counſalls tharof vyth the holy vrittars to vit, Fulgētius, Symmachus Põrifex, Euodius, Gregorius Magnus Eua-
grius, Viçtor Vticenſis, Nicephorus in expreſs vords defend all yat is condemnit ſo partially in the Romane church: and the ſaid counſalls and Doctõrs condemning the Enthouſiaſm of the Eutycheans, Manicheans, Montaniſtis, Monothelites and agnoits with ſindry vthers do in eſſect condem the revelations and ſecret inſpiration yat men ſeparating tham ſelf from the church preſum this day to haue. In the ſeuint age ad all vthers ſucceeding ūto this age all cou-
ſalls and Doctõrs of the church in eury one of

tham thai do so particularly debar the sentēce of the church Romane and defait the contrary yat hir enemies think thame all partiall and suspect, and if at any tyme thay cite or alleg passages out of the said Doctors and counsalls for cōfirming their errors it is not to be thocht strange: For so thai do cite passages of holy scriptur as all Heretiques haue done from the beginning bot thair citations be ether manqre and mutilat or ells throuin and vitiat. and vho vould exem if heirin I haue treuly allegit the names and authorite of Doctors and counsalls let him reid theis goldin centureis of the most Illustre Cardinall Baronnus the ornamēt of this age, or if perhaps theis seem to tedious let him peruse that of Genebrardus callit notæ Chronicæ, or if all theis be suspect be reson the authors tharof be Catholique Romane, I am content to be censurit by thair auin centuries callit centuriæ Magdeburgēses euin theis yat be prented at Hedelberg or Basse.

Bot if nether the distinctiō betuix person and places, nor the authoritie of counsalls and Doctors can content vs let vs yet be content with experience the scoollmaster of fowles: by vvhik experience vee shall fynd yat all controuerseis vvhik hes from the Apostles dayis fallin out tui- ching religion haue bene decydit by the authorite of the Romane church. For in the secōd age the question of the celebration of easter was defynit by Pope Victor. In the thrid age the detestable Heresie of Nouatus was condemnit by au-

thoritie of Pope Cornelius. In the fourth age Pope Syluester did condemne Arius and in y^e same age Pope Damasus condemnit the Macedonians. In the 5. and. 6. age vho bot the Romane bishops did extinguishe the Hereseis of Nestorians, Eutychæans, Pelagians and Sindry others, and vnto theis dayis from the Apostles no vther church hes presumit to conuocar any Oicumenique counsell for citing, examing or condemning any Heresie or Heretique: if so be vby sould ve so obstinatly oppone our self vnto such laudabill consuetud confirmit by all Ecclesiastique historians and Doctors boyth Grec and Latin. specially in yat the Romane Emprors haue remittit all controuerseis in religion to the determination of the Roman church: Vharin if any man sall dout let him reid Euseb. 7. book chap. 26. Gratian th^e Empror in his Epistle to the bishop of Aquileia in Italy, Theodos: the younger in his epistle to the Synod of Ephes. Athanasius in his Epistle to tham yat leadir a solitar lyf. Basilus in his 31. Epistle. Tertullian in his book of prescriptions. Sanct Ambrose 3^d. Epistle, Sanct Ierosm in his Epistle to Damasus Sanct Augustin agans cresconius Donatist chap. 33. Bot Irenæus as most ancient so spekit he most evidently of this matter in his 3. book 3. chap. saying. *vee conuict and condemn all such as for lak of vnderstanding. for curiosite, for malice, for vane glour or greid gather or conioyn thair self agas the greitest and most ancient church constitut at Rome knouin vnto enry man to hane bene foundit by the tuo most glo-*

rius Apostles Peter and Paul: For vnto hir be reason of hir principall power it is necessar yat all vther church suld conuene or obey and S. Cyprian in his first book 3. chap. writting vnto Pope Cornelius sayis in this sort. Spurious Heresies and schismes haue not procedit elswhar bot for yat men did not obey the preist of God: ad for yat ve vill not admit vthin the church of God a Preist or Sacrificator to be Iuge as Crystis vicegerent or Lieutenant, vnto whom if ve suld as ve be commandit yeild and obtemper no man suld mone or attemp any matter agans the college of Preists or Prelats.

Bot Inuane do I allege the exéples and authorities of Catholique Orthodox in this matter (seing thair hes bene none of thā Sen the Apostles dayis yat hes not referrit matters in religiō controuerted vnto the determination of the Romane church:) becaus not only thai bot euin the verey Heretiques haue so done if ve fall trest credibill historeis. For vee reid yat Eusebius bischop of Constantinople tho he vas ane Arrian he did notwithstāding send to Iulius bischop of Rome requiring the said Iuli^o to be Iuge betuix him and Athanasius: and not only the said Eusebius bot also the hoill Synod of Arrian bischops assemblit vyth him at Anthioche desyrit thair Actes and decrees to be ratifeit by the said Pope Iulius. Sanct Cyprian also makir mention yat Fortunarus ane bischop establisht by Heretiques and Basilides ane Heretique did boyth notwithstanding appell vnto the seat of Rome, and Peter habailardus for all his heresie did the same

same in the dayis of Sanct Bernard: Sanct Augustin also in his 2. book of originall sin chap. 7. doth affirm yat the Archi Heretique Celestius durst not disobey the lettres or citacions of Pope Innocentius. and Berengarius archideain of Angiers did submit him self to Pope Victor the 2. and vnto Stephanus the 9. and so did Martin Luther once vnto Pope Leo the 10. Vnto whom the said Luther did submissiue writ theis vords. Most blessed Pope Leo, I do offer my self prostrat befor thy feat with all yat I am and haue: quicken or kill: call or reuok: approue or disapproue as plesit you: I fall hencefurth agnouleg thy voyce to be the voyce of Cryst presiding and speking in the. albeit this humiliation of the said Martin Lested no Longer nor that of celestius forsaide.

Bot heir if you fall say yat the ancients as veill heretiques as Orthodox had Good reson to redre such honor ad prefermēt (as holines and verteu did veill deserue) vnto the anciēt bischops of Rome preceding the fourt age bot tharefter the bischops sceeding only to the dignitie and not to the doctrin, to the place and not to the preceded pietie, thair cā be no resō to agnouleg thame as thair predecessors did veill merite to be agnoulegit. Heirunto I ansr yat the same doctrin is yit techit in the Romane church yat vstechit in the primitiue church if ve vouchaf to call the articles of fayth and tuo Testaments the self same doctrin. Vharin tho thair seā to vs (yat be bot à feu membres) to peruert the said doctrin by

eiking or parig, or interpreting the same sinister
 ly, or yat thair maners be dissolut and damnabill,
 what reſon haue ve being bot a ſeu to condemn
 the hoill the cauſe yit depending and the que-
 ſtiō yit vndecydir? Suld wee diſpyis our Prince at
 all tymes when wee think yar he ether denyis, de-
 layis, or peruertys Juſtice? or ſuld wee abādō our
 Paſtors hou ſone thair doctrin and lyif apperit
 vnto vs reprehensiōn? ſuirlye if this be permittit
 boyth pietie and policie may tak thair leiſ. Such
 inuicill animoſitie ſuld be aluay auoydit and ſuch
 curius branes ſuld be vſit and gouernit lyk febrici-
 citātis: For as thai yat haue the ague vhenas thair
 hart is brint vp vyth the extraordinar ſlam of
 the feure and thair branes oppreſſed by the vehē-
 mentnes thair of, thair taist and all thair ſenſes
 loſſit incontinent thair rycht operation all meat
 and Medicin ſeaming vnto tham bitter and di-
 ſagreeable houſeuer thai be ſueit or ſalutar of
 thair auin natur: For vhill cauſe the gard or ke-
 pars of ſuch febricitants doth miniſter vnto tha-
 me not after the Idill conſait of the ſeik perſons
 bot after the prudēt aduys of the Phiſician: Euin
 ſo heady hoit felouis hauing thair hart and har-
 nes inflammit vyth the fyr ether of vanegloir,
 malice, curioſitie, auarice, (yea ſum tyme hauing
 boyth hart and head oppreſſed vyth no other di-
 ſeaſſe bot vith mere folie and ignorance) thai cā
 think, ſpek, nor pronounce no thing bot Idill in-
 uectiue vords full of the ſlams of contumely and
 ſklander: Bot hou ſone this burning ague of he-
 reſie ſall leiſ thame and yat thair malice ſall be

turnit in the modestie of the ancients fathers then fall thai begin to think and spek of the Pope as Prelats of this age euin as the said ancients did of vther Pops heirtofor: yat is to say vhenas thai fall be inspyrit vyth the Good spreit yat did gouern S. August, S. Bernard, S. Hiero who did so much honor Anastasius, Honorius and Damasus: then fall thai not be ashamit to réder the lyk honor to his holines yat sittet this day in the same place (for pietie and Iustice comparabill if not preferable to any of his predecessors:) Bot so long as thair Eys be obscurit vyth Schismaticall blyndnes no maruell tho thai nether see the lyght nor the Schyning lamps of God: For vhar the Ee is vickit all the body is dark. In one thing notwithstanding boyth the Pope and Prelats may reioys yat in suffering such reprochis thai suffer vyth th' Apostles vheras thair aduersars fall fynd no exempill of thair insolent inuestiōs bot in Iannes ad Iambres yat did blasphem Moyse: in festo who allegit Sanct Paul to be mad: in theis yat said th' Apostles ver dronk vith neu vynes and in theis yat disdainfully callit Cryst Iesus à carpētar and à carpentars some.

Thridly if the laudabill practique and cōsuetud of the church ratifeit by attēik testimoneis of Historiās, Doctors, Emprors, cā not moue vs to à mediocritie nor to vse ane remeid approuit by so famous vittues. Let vs yit patiently consider vhar the holy Prophets of God did in the lyk caifs vhenas thai persauit the impietie and insolēce of the Hebreu preists boyth in doctrin

ad maner, did the said prophreits dispyse the holy preisthoid for the vnholines of the preists or the Mosaicall dignitie and offices diuine for the detestabill vyces of the Doctors: did thai abandon the tempill of God for the vngodlines of men apointed to govern the same? did thai intruse thair self in the possessions and places of the preistes: did thai seditiously drau the ignorant peapill in sectes, schismes, monopolis and factiōs erecting a Samaria agans a Ierusalem and alter agās alter? No No: thai did Prophecy within the tempill affixing thair Propheseys vpon the portes tharof: thai var contentit to liue poorly and frugally vpon thair auin not brigging or ambitiously aspyring to the places and possessions of the parteis vhom thai reprehendit: yea thai abhorrit so much all factions as thai chusit rather within the tempill among the preists and Princes of Iudæa to suffer all torments nor among the schismaticall and factious without the tempill to liue at thair plesure deliuerit of all danger. Whilk constant patience and exemplar moderation wee reid to haue bene in Amos vho vas killed by Amasias hie preist: in Esaia vho vas slain in tuo by Manasse king of Iuda: in Ieremia vho by the Iudaique peapill vas stonit to deth: in Ezechiell vho in Babylon among the Ieuis vas murtherit: in Michas vho by Ioram in Iudæa vas throuin headlong ouer ane precipice and in Zacharia vho vas murtherit besyd the altar within the tempill.

Last of all if wee vill nether follon the exē-

ple of the Prophers nor no laudabill consuetud
preceding let vs at lest marke weill that allego-
ricall nauigation of the Apostles being imbar-
quit with Cryst Iesus at that tyme vhe the storm
and tēpest did so tost and tormēt thair bark. So
it may be perhaps yat thair beuioir in yat mate-
riall nauigation in a materiall barque may mol-
lifie our stif hartis and moue vs to lern by thame
hou to behaue our selves in this mysticall nauiga-
tion vithin the mysticall barque of the church.
The said Apostles being imbarquit in Mancir
for said seing the fearfull image of deth in the
extraordinar tēpest thai var ouertakin vith ex-
traordinar fear: Yit so long as thair apperit vnto
tham any hoip of sautie thai kept silence and
vold not presum to auaik thair lord and master
much les to tak on and trubill him or the ordi-
nary Pilolts or Marinells: bot finding at lenth
the schip all most sittin doum and sonk then
thai came to auaik him not disdanfully bot deu-
tifullie, not rigorusslie bot reuerētlic saying Lord
or Master saue vs; vee peris. Vho vold be callit
follouars of the Apostles hou can thai refuse to
follou thair exemple in this nauigation. ar thai
inbarquit vithin the schip of the church: find
thai hir tossed to and fro by impetuous vauces and
vynds of vyces boyth in doctrin and maners: see
thai hir ready to peris by rigor of the said tēpest
and Cryst Iesus a sleap in his Vicars or Vicege-
rents vho suelling in sensualiteis and lying dead
dronk vith all delicatnes can not auaik call, cry
and pull as you list: In such disastre or danger

that shold not tak on and truble the hoill estat of
 the church: that shold not with weapins ad by ma-
 nner of vindication go and steir vp persons im-
 burquit wth thaim by ciuill varris and schismes
 attempting to discredit and degraid the said vi-
 cepilours: but in all humilitie following the for-
 said exemple that shold rin vnto Crysst the cheif
 pitor and steirsmen for his sake respecting such
 as he hes respected and honorit wth his Lieute-
 nantry and vnto him yat hes no les pouer vithin
 the mysticall bark of the church nor he had in
 the materiall forsaid that shold with all respect ad
 reuerence pour out thair complaints saying
 lord sake vs wee peris: Auake lord in theis vnto
 whom you haue committed your deputation in
 gouerning the distrest bark of your church:
 Let the such found of your breth blaw away fro
 thair slumming eyis this deadly Lazines to the
 end that thair being once vaukinnit thay may co-
 mand the vynds and vauis of all concupiscen-
 ce, sklender and ill exemple boyth in thair self
 and vthers to cease: wherby after so desperat da-
 gers men seing a desyre tranquillitie may mar-
 uell and magnifie God and say: Vho is this vn-
 to whose ministeriall membtres boyth vynd and
 sea doth obey. Suittly for my mean opinion this
 var the only mean to quiet the church: for
 experience may teck vs yat all vther turbulent
 courses whilk factious men daylie vse by vriting
 declaiming ad inuading one ane vther by slycht
 and mycht be bot so many belhies making this
 fyr of discord burne the more furmille.

Be cōtēnt thē my deartybelouir kins folk & eld-
 trey men with the Prophets and Apostles to re-
 mane within the tēpill & barque of the church
 notwithstanding any naughtines yat can be in
 preists or pilgryms, Lest yat separating our selfe yaf-
 fra as did Chore, Dathan, and Abiron, Simon
 Magus, Theobutus, Alexander the copper
 smyth and Hymenezus wyth synners wherof you
 boyth merit and incur the infamy and vnhappy
 end whilk fell vnto them.

And heir the laudabill exēple of Constan-
 tin the gret sall not be impertinent to be remē-
 bred vnto whom whenas sum murinars did pre-
 sent infamous libelles agans thair ordinary bis-
 chops he not only causit burn the said sklander-
 ous libelles but also answerit in this sort to the
 presentars saying yat in spiritual things he was
 to obey his Pastors and not to be obeyit and yat
 he thocht it so vnseaming in him or in any of
 the flock to spy out curiously the lyf of thair Pa-
 stor as if he suld chāse to see any of them com-
 mit any foull offēns yat he wold couer the same
 wyth his Clok lest the eyis of others suld be of-
 fendit tharwith.

Wold God yat this Christian modestie of Cō-
 stantin the Gret was this day obsoruit: wold to
 God at lest yat Innocents allone suld presume to
 throu the first stone agans malefactors, if so was
 yndoubtedly such as be most prompt to pique &
 spek agans others suld abstene from thair ordi-
 nary inuestiōs knowing first thair self nor to be
 altogidder irreprehensibill and syne yat in the

churchyair had ever bene chaf vyth the corn,
 dregs vyth the vyne and much refuse and of-
 skourings about metrels yat be most sync. Was
 thair nor in the familie of Abraham ane Ismael
 in the familie of Isaac ane Esau in the familie of
 David ane Absolon? vith Moyses Miriam and
 vith Elizee ane Gehazi? Was not one of the tuelf
 Apostles a Iudas? and when thair vas bot eight
 persons in the church vas not one of thaim a
 Cham? and when sche had bot four childring
 vas not one of thaim a Cain? and consistng bot
 of tuo persons in Paradis, did not the one tempt
 the vther to incedalitie and disobedience? What
 Maruell then if amangs 236. Popes and amang
 millios of Prelattes and professed religius men
 thair be found a Iudas, a Cain, a Cham, a Is-
 mael &c. For whose preuarication or peruer-
 sitnes if vee suld abandon the Romane church,
 vhy suld vee not by the lyik reason abandō and
 abiure the churchis impugning hir in whilk
 thair be also for all thair small number a great
 deall of tairres, goats, scabbit scheip and de-
 banschir childring whilk daylie for licht saltis
 be fynit and forcit to sitt on the stuill of repen-
 tance, and for greter crymes be censurit by thair
 spirituall suord of excommunication yea sum-
 tyme vyth the temporall suord of the Iuge cri-
 minall. bot heir I both pitie and spair thaim by
 myself of all men most fragill knowing huma-
 ne fragilitie, vissing nottheles yat fering to be
 Iugit after the counsell of the Euangell ve suld
 not rashly Iuge and yat vee suld first tak the
 beam

beam out of our auin Ee befor vee persune a
moir in our nychtbors vnderstanding yat thai
be most redy to raill and reprobéd who be most
reprehensibill: Vharof vee haue manifest exem-
ples in Achab agans Eliah, in the fals Iuges agas
Susanna, in Sedechia the sone of Chanaana agas
Micheas and in the vyf of Putiphar agans Io-
seph.

Bot to th'end this Parzenese exceed not the
number of sum feu scheittes of paper (as I did
determin) for conclusion I submit my self to the
indifferent readar to consider vhar groundes I
haue had to rendre, or rether vhar grounds heir
be sett down to perswad him to rendre and capti-
uat his auin priuat sens vnto the obedience of
the Catholique, Apostolique church Romane
not becaus sche is Romane bot becaus of all
Christian churchis contēding for the glorijs na-
me of the treu church sche allome may vyth
Good reson gloir in the treu marques tharof as
heirtofor I beleue be sufficientlie prouin. And
yit to be callit Romane is no small preferment
seing yat epithet allone doth contene boyth v-
niuersalitie, antiquitie, vnitie and puritie Apo-
stolique. For in yat th' Apostle writting to the
Romans doth extoll tham saying thair fayth vas
annunciat or prechit throughout the hoill world
he doth first by theis vords signifie the antiqui-
tie and origin of thair church to haue bene in his
dayis à 1602. Years ago: nixt by theis vords the
vniuersalure tharof is manifested in yat he sayit
thair fayth vas preschiteury vhar: Last is descry-

with the vnitie charof and puritie Apostolique in
 yat by a certane emphase or exaltation he vou-
 chaſit to call the vniuerſall ſayth to be thair
 ſayth. For this cauſe ſayis S. Auguſtin in his 162. epiſtle
 that it was not without good reaſon why ſuch prerogati-
 ue has ever bene geuyn to the romane church more nor
 to any vther laking the dignitie of the cheif Apoſtoli-
 que chair. For ſayis he the church is plāted by all vther
 Apoſtles haue maid defection, only this Rome holy ad
 Apoſtolique, mother ad nourece vnto all vther churchis
 by ſupernaturall grace of God did neuer declyn from
 the puritie Apoſtolique nor deſpyll hir ſelf wth Here-
 ticall nouelteis but did conſtantlie obſerue the ſelf ſa-
 me reuill whilk ſhe at the beginning reſauit of the tuo
 principall Apoſtles Peter and Paull. Lo (ſayis he) the
 church of Ieruſalem was Sanct Iames, the church of
 Achaia was Sanct Andro, the church of Aſie was
 Sanct Iohne, the church of Perſis was Sanct Iud bro-
 ther to Iames, the church of India was Sanct Tho-
 mas, the church of Ethiopia was Sanct Mathen, the
 church of Phrygia was Sanct Philip the church of
 Grecia was Sanct Paul did preach, haue all declynit:
 only the Romane church is yat church (as alſo ſayis
 Sanct Cyprian. lib. 1. 3. epiſtle) whilk neuer maid defe-
 ction and in whilk no perfidie nor infidelitie coulde ha-
 ue place: wharunto agreit veill yat of Sanct Hierom
 ſaying in this ſort. be aſſurit (ſayis he) the Romane
 church being ſo highlie commendit by the Apoſtle S.
 Paul can reſaue no new illuſions albeit any Angell ſuld
 annunce the ſame: For what ſhe has found ſhe has
 followit, what ſhe learnit ſhe has taught, what ſhe
 has reſauit from hir fathers ſhe has ſaythfullie ren-

prit vnto hir childring.

O Ancient Citie! ô Citie so much commended by the voyce of the Apostle and by commendologies of all Apostolique mē! ô Citie through thy force sumtyme lady ouer all other Citieis and Seignoureis, nou through thy fayth far surmounting the praise yat any mans pen can giue vnto the! suld I be aschamit (I the ofscurings of my fathers hous; the horror of my auld acquaintance, the vofull husband and father of ane hartbrokin vyf and familie: Finally the ludibry or laughing stok of fortoun) suld I (I say) so vnworthy à vorm be aschamit to intre vithin the Azil of thy blessed sanctuary? Suld I disdane to lik vp the crommes yat fallit from thy tabill (I ane forlorn child, à publican, à harlott yat hes not had the honor to inter vythin thy vyneyard befor the aleuīt hour) No No I vill not be aschamit bot I vill go ad labor tho I haue oft and obstinately refuset lyk him mentionat in the 21. of Math. Euangell: I vill no more vressill agans the Good Angell of God seing my loyin is alredy out of ioyint. I vill no more presum vith Cham to vncouer the schame of my father: I vill not hyid my self any more vith Adam from the voyce of the lord, I vill not any more vith Ionas flee vnto tharsis from his presence. Finally I vill not any more seik Cryst in corners bot in his church situat vpon the top of à montane knauing yat as he is the corner stone of all veritie so sche is the pillar of the same veritie whilk louit the lycht and can not abyid to be

shoot vp in corners seing such only hait the lyght as by doing ill fear to haue the veritie pronuncit. So the treu church vharsoeuer sche be, is esteemt not only to be in the lyght bot to be as a cleare lantern geuing lyght to vthers becaus sche neuer ferit tryall bot the more sche be exemd the more sche is eminent: vheras hereticall churches be aluay in darknes housocouer thai seā gal-land or glorius because thai dar not abyid lyght and tryall of the treuth. Inioying this lyght I had rether be a doorkeeper vithin hir courts nor to reign vythjn the tabernacle of hir enemis.

Tharfor I vill nou return vnto my fathers hous to eat of his salt calf lamenting vyth my hart yat I haue so long and so vnthrifely vau-sted my fathers substance in ane vncouth land vhar I culd fynd no food bot suaddes: I vill nou light my candill, sueip my hous and seik the penny that I haue sleuthfully lost to the end yat finding the same agane I may reiois vyth my freinds and nychbors. Yea I sall be glaid to sell all yat I haue to inioy this pretieux stone ad inestimable feild vharin lyt hid the tresor of my saluation. Following hir I can not Erre or go astray and if I fall erre I fall not at lest erre fol-louing my auin voyce or the voyce of any strā-ger bot I fall erre vith the most lernit, most ho-ly, most ancient fathers, vyth the Patriarks Pro-phets, and Apostles yea vith Cryst iesus him self vhd is voyid of all error.

Then (My dearly beleuit) be not aschamit vith me rather tymussie nor to lait to chang

theis your altars of contradiction with this ark of benediction and your insolid partialitie for this solid pillar of veritie: For you knott not at vhar vach the bryid grome fall cum, Nor when you fall be inuited to the vedding, nor when the theif fall inuad your cottage of clay whilk you so pett and pamper: You haue then (and vee all haue) gret need not only to vach and vard bot to be veill armit with the spirituall armure of this church mentionat in Sanct Paull: vee had need in tyme to licht our lamps at hir lycht and to intreat hir as our dear mother for à vedding garment: lest being surprised and vnprouydit vee be ether hold or put out at the dreadfull cūming of the gret bryidgrome vhenas heuin and erth fall be monet and the world lugit vith fyre.

O my dearlybelouit if you vould deuly consider the danger you stand into in Cossing the clear fontans of this holy church for trubled pittes of your auin priuat Imaginations whilk nether can hold nor keip sueit vatter. vharin lyk Adā you Lofs Edé for ane apill: Lyix Esau you Lofs your birthrycht for à meas of portage and in one vord you los Lycht for darknes and the pillar of veritie for à puddill of vanitie. O if you vould vyth patiēce and reson ansuer and declair ūto me vhar for you haue so vnkyndlie separated your self from à societie so much extollit by the Apostle ād all venerable ātiquities: yea such à societie as euidentlye is markit vith all the signes of the treu church. In doing vharof do you not persauce hou you condem as infidells and tepro-

NO THE PARANES E

ban all yat hes precedit you, sib land fremd, freind and fo, letnit and vlnernit, holy and prophane Good and bad: For if your sayth and profession be Good and the only way to saluation: then all yat befor your age be dead must be in danger of damnation becaus thai deit in a contrary profession.

Agane if I suld letit pas yat you had iust caus to abandon the Romane church, yit vould I at lest vnderstand of the vharfor you art mouit rather to follou more one of the sectes abandoning hir nor ane vther: in respect all sectes impugning hir be thai Lutherans, Semilutherans, Antilutherans, thai all pretend equall assurance of the holy spreit and produce varrands out of the vord of Gode eury one of tham contesting yat sche is the treu church. Heir unto if thou fall say yat thou lyikit best sum one or vther of the sectes descending from Bernardus Rotmannus father of th' Anabaptists whilk be in number 13. or yat thou lyikit more sum fraternitie of the Homologistes or Protestants descending from Melanchton whilk be in number 32. or yat thy mynd be most of all vpon sum societie of the Sacramentars descending from Carlostadius, Zuinglius and I o. Calvin whilk be in number 8. all of one surce or sead to wit of Martin Luther, and all vnknown to the vorld bot so much as thai haue bene sene sen the year of our lord 1517: if I say thou vill alleg and affirm yat thou hes chosin sum one or vther of theis sectes as yat whilk in thy opinion or iug-

ment seame vnto the most agreable and consonant vnto the veritie: then mark I pray the thy dangerous presumption in establisshing thy priuat opinion to be the reull of thy sayth, vsurping vnto thy self whilk you vill not giue nether vnto Doctor, couंसall, nor hoill church becaus in thy opinion thay may all erre and as if you couldest not erre at all and this following thy priuat fantasy without resipiscence, you fallis in the damnable error of ancient heretiques.

But if I suld grant vnto the yat it is lesum to follow in matters of sayth such as seame to the most consonant vnto the veritie: yit let me once demand if you canst produce vnto me any one man of all ages preceding yat in all points did follow and affirm yat sam form of veritie whilk thou dois affirm and follow? Heir thou must haue recoürs only vnto thy coryphie or author of thy sect for befor him such nouelteis all in one person var not hard of. if so be, what arrogance, what ignorace, what impudẽce to quyt and condem the vniuersall ancient doctrin of the hoill body of the church euer sen the ascension of our lord and master vnto this day for a particular recent doctrin of sum feu infected membres tharof start vp allanerly sen the defection of Martin Luther: Darst you affirm yat so many Chast Virgins precoding the, so many constant confessors, so many famous Doctors, so many glorius Martyrs who haue by thair incredibill holines, voderfull miracles, and precious blood plated, vattent and propagat the church of God,

darst thou (I say) affirm thaim all to haue bene
 bot ignorant idolators hauing no greter reson
 for the bot becaus you ad the author of thy sect
 vnderstād it better the sens of scriptur nor euer
 any of thaim did: as if thy spreit (whilk you ima-
 ginis to be the spreit of God and tharfor vill not
 submit it to any mans spreit preceding the) var
 to be preferrit vnto our spreit vho diffyding in
 our auin knouleg knouit vith Fear after the
 counsall of the Apostle and doth captiuat our
 spreits and opinion vnto such ancients as vn-
 doutely had the spreit of God in more abondan-
 ce nor thou canst be thoct to haue it till by thy
 vorks thou fall declair the lyik pouer of the
 spreit to be in the yat vas in thaim. O Christian
 Socrates vhois cheif knouleg vas to know no
 thing! & Ethnique Christians vho pretend to
 knou all things more nor any present or prece-
 ding thame. Ve knou notuithstanding yat our
 folis predecessor serching only to know more
 nor did apertene vnto him vas depryuit of his
 originall innocence and knouleg: vee knou yat
 seditiuse mariam bragging to much yat sche
 had knouleg and the spreit of God as much as
 Moyses had hir body vas strikin vith leprocy to
 mak hir vnderstand yat such mad apprehensiōs
 of knouleg var bot leproscis of the mynd. Ve
 knou yat one of the anciēts hes said yat knou-
 leg vith sobrietie is suir knouleg: Ve knou yat in
 one place of scriptur it is said knou or vnder-
 stand vith fear, and in ane vther vho presumit
 to much of his knouleg knouit no thing at all,
 and in

and in the thrid yar thair is better hoip of a vrey
fooll nor of one yar esteim him self to know
much.

Vold thou then know the incertenty of thy
speculatyne knowleg, thou must go a litill our
fro it. For as thai yar valk in a mist do not see it
so veill as thai yar stand vpon a hill vyid from it.
So fareth it in discerning of our oune knowleg
whose propertie is to blid thā that trust to much
tharin, vharby thai can not see the miserie of
thair awin estat: For this lostie opinion of know-
leg euin as a Rauen first of all pikit out the poor
scheips eyis to th' end sche may not see the vay
to escaip his tyrātie: So it bereuit the of thy spi-
rituall sight in such sort as you can not rychtly
iuge beruix vanitie and veritie: It bindit the in
fueit bondes, rokkit the in a credull of curio-
sitie making the sleap in cairles securitie: it settit
the vpon the pinnacle of ambitio scheuing vo-
to the many digniteis and making the think you
art capable of whatsoeuer thy hart can consait. it
presented vnto the many fair and pretieux Clo-
thes bot in no case may thou look vithin the
peices or cary thā to be discernit vyth the licht:
it had 400 fals Prophets to flatter the as Achab
had and to keap the from the hearing of Mi-
cheas counsell (yar is from the church whilk vold
tell the the treuth) it had a 1000. cūning fischars
to giue the fair bait bot all furnisit vith dāgerus
hookes. It besinifit strūpets to offer the drink
in goldin cooppes bot all replenisit vith dead-
ly poyson. it lakit not at all occasions sum allu-

Math. 4.

3. King 12.

Apoc. 17.

ring fall to tempt the with the milk of a glorious mynd, bot all haue hammers and nailles in thair hãds to murther the when you fallit a sleepit had in eury corner a flattering ioab and fals Judas to kisse, to kill and to betray the.

Finally it hes all arguments and allurments to caus the glorifie thy self and contem vther: vould you then perfyitlie see thy auin infirmitie in this behalfe. Then ascend vp into sum montane vhar you may behald the foggy mist whilk hes replenisht theis corners and déennes vharin you hes so long duelt. Bot you vill ask vnto vhar montane I vifs the to ascend: not vnto the montane of thy auin imaginatiõ vharin Sarã Goeth about to mak the bou vnto him, whilk in effect you doth vhenas thou extollit thy self to much: bot I vifs the ascend vnto the montane vhar Cryst is transfigurat or transsubstantiat yat is to say to the montane of the church Catholique Apostolique Romane sett vpon the top of a montane vhar you hes Moyfes and Helias, Peter, Iames and Iohne in thair laũfull successors to talk and confer with the: cõferring with tham thou salt lern knowleg of laulines not of losfines, of submission not of presumption, of confirmitie not of any faction or contradiõtion.

O yat you vould with vnfeizit hart indelaitly ascend this montane and mak all the Sancts of heauin reioysit at thy happy conuersion! o yat you vould not greif the spreit of God offring vnto the this fair occasiõ! o that you vould lyik ane vther Sanct Augustin or ane vther Sanct Paul

change schism and sectes for the societie and
 felowship wharin all thy most nobill Princes of
 most vorthy memory, all thy dear antecessors,
 finally all men and wemen of thy nation young
 and auld poor and rich did liue and die fro the
 year of our lord 103. vnto the year 1559. O yar
 you vould sett fordwart in this courle ad say yeh
 yar ould champion of Cryst Iesus Sanct Hier-
 rosm: if my father stood veping on his knees be-
 for me and my mother hanging on my nek
 behind me, and all my brethring, sisters, chil-
 dring and kinsfolk houling round about to re-
 tene or hinder me from this happy resolution, I
 suld fling of my mother to the ground, dispyse
 all my kinred, rin ouer my father and tread him
 vnder my feet tharby to run vnto Cryst when he
 callit on me. Beuar, beuat my dearly belouit re-
 giue Cryst Iesus occasion to say vnto you as on-
 ce he said vnro Ierusalem. Ierusalem Ierusalem
 hou oft vould I haue collected thy childring as
 the he doth hir chickins vnder hir wings bot you
 vould not, tharfor thy hous sall be left desolat.
 Beuar lyk the hoggish Gerasens to prefer your
 suyne yar is to say your sluggish and lasie opiniōs
 vnto Cryst Iesus and his treu church: beuar to
 excuse your self hyk theis mentionat in the 14.
 of Luc. saying you haue bocht à ferm and yok of
 oxin or marcit à vyf as if any erdly respect suld
 serue for excuse being thus so freindly and effe-
 ctually Inuyted. So for conclusion I besech vith
 vnsefiz hart the lord of lords in whose hāds be

THE PARAVISE
the series of all men yet thus my Homlie In-
denores may beed with pite and copassion in
respect of my weaknes, resant with gratefulnes in
respect of my goodwill, adyat that may produce
effects agreable vnto the sinceritie and singilnes
of my mynd to the glory of God almychty and
your eternall saluation. Amen.

Soli Deo honor & gloria.

10 JY 57

NOs subſignati diligenter legimus
hunc tractatum lingua Scotica
conſcriptum nuncupatum, à Paræneſe
oradmonition of M. Iohn. Col-
uille, &c. Et nihil in eo reperimus Ca-
tholicæ fidei aut bonis moribus contra-
rium: imo multa quæ utilitatem non
vulgarem, afferre poterunt legentibus.
2. Auguſti. 1601.

Ita teſtor G. Biſhope, Doct̃or
Sorbonicus.

Et ego Ioânes Boſeuile Baccha-
laureus Pariſienſis facultatis Theo-
logicæ.

Et ego Ioannes Fraſerius Sacrę
Theologiæ Bacchalaureus.

Iacobus Cheyneius Eccleſiæ Ca-
thedralis Tornacen. Canonicus &
Pœnitentiarius.

ERRATA.

Pag. 1. forty, for forty. pag. 1. scab, for such. learning, for learning. pag. 10. chunch, for church. pag. 17. nooht, for noht. pag. 39. offend, for oftest. pag. 36. all, for at all. pag. 46. ont, for out. pag. 50. chaunt, for chaunt. pag. 51. ad, for and ibidem. such, for such ibidem. thain, for thai. pag. 67. vnto the note in the margin. pag. 69. eik theis vords. (imputing also iniustly many things, whilk in effect thai not the Catholiques doffe. scotlad, for scotland. pag. 72. this is body, for this is my body. pag. 90. in the last lyne of the 96. p. for 150. 318. and after the vord bischops ad. of constantinopill wharin did assit 150. bischops).

10. IV. 53

laureus Pannicus
logica
Ergo Iohannes Fraterius Sacre
Theologiae Bachalarius.
Iacobus Cheyneus Ecclesie Ca-
thedralis Tornacensis. Canonicus &
Penitentiarius.

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